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REV. JOSEPH COOK VERSUS EMANUEL SWEDENBORG.

A REFUTATION OF ERRORS

IN MR. COOK'S TREMONT TEMPLE LECTURE, No. 101, FEB. 18, 1878,
ENTITLED "INFIDEL ATTACK ON THE FAMILY."

EDITED BY OTIS CLAPP.

CONTENTS.

MR. COOK'S ALLEGATIONS	page 2	PRINCIPIA.—PART 1. FIRST PRINCIPLES OF NATU-	
REPLY TO MR. COOK'S ALLEGATIONS	2 to 6	RAL THINGS. PART 2. MINERAL KINGDOM;	
SWEDENBORG'S YOUTH	6	IRON, &c. PART 3. MINERAL KINGDOM; COP-	
TRAVELS AND EARLY CORRESPONDENCE	7	PER AND BRASS	22
OFFICIAL LIFE IN COLLEGE OF MINES	8	HIEROGLYPHIC KEY TO NATURAL AND SPIRIT-	
PUBLIC LIFE AS A MEMBER OF THE HOUSE		UAL THINGS	22
OF NOBLES	8	DOCTRINES OF THE NEW JERUSALEM	20
LITERARY	9	THE LORD	20
FIRST OR PREPARATORY PERIOD, 1709 to 1720,	9	SACRED SCRIPTURE	20
SECOND PERIOD 1720 to 1745,	9	FAITH	21
THIRD PERIOD 1745 to 1772,	9	LIFE	21
THESIS, OR FIRST PUBLICATION	10	CHARITY	21
LATIN BIBLE	10	HEAVENLY DOCTRINE	21
SWEDEN.—ITS GEOGRAPHICAL AND MINERAL		THE HEAVENLY ARCANAE	15
PECULIARITIES	10	HEAVEN AND HELL	17
DISTINCTION BETWEEN PERMISSION AND PROVIDENCE	12	DIVINE PROVIDENCE	17
SWEDENBORG AS A PHILOSOPHER AND MAN OF SCIENCE	11	DIVINE LOVE AND WISDOM	17
OPINIONS CONCERNING SWEDENBORG.—		CONJUGIAL LOVE AND ITS CHASTE DELIGHTS	18
J. W. FLETCHER; REV. DR. BEYER	12	" " IS ESSENTIAL CHASTITY	18
COLERIDGE	12	APOCALYPSE EXPLAINED	19
GEORGE DAWSON	12	" REVEALED	19
'THE CRITIC'	12	TRUE CHRISTIAN RELIGION	19
M. MATTER, UNIVERSITY OF PARIS	12	THE SMALLER WORKS	22
MARQUIS DE THOME, in 1785	13	THE SPIRITUAL BODY	22
DR. OETTINGER; DR. V. BAUR	13	GOD AS REVEALED IN NATURE	22
'NATIONAL QUARTERLY REVIEW'	13	WAS SWEDENBORG IRRELIGIOUS	22
DR. JOHN MILL; E. PAXTON HOOD	13	CONSCIENCE	22
BARON BERZELIUS	13	SWEDENBORG'S MISSION	23
'FRASER'S MAGAZINE,' 1857	13	SWEDENBORG AND CHARLES SUMNER	23
'MONTHLY REVIEW,' 1844	13	SCIENCE AND RELIGION	23
'THE IDLER,' 1856	13	LEAD US NOT INTO TEMPTATION	23
'VETERINARY RECORD,' 1845	13	THE GREAT GIFT OF GOD	24
'NEW AMERICAN ENCYCLOPEDIA,'	13	EVIL LOVES THE CAUSES OF DISEASE	24
DR. SPURGIN	13	THE SELF-HOOD OR PROPRIUM OF MAN	24
PROF. VON GORRES	14	ANTAGONISMS IN RELIGIOUS SECTS	24
DR. C. MORTIMER	14	THE CENTRE OF UNITY	25
PROF. PATTERSON	14	THE CHURCH	25
DR. MESSITER	14	DR. WILKINSON ON SWEDENBORG	26
R. W. EMERSON	14	SWEDENBORG PERSONALLY	26
DR. IMANUEL TAFEL	14	CHURCH EXPELSION	26
SWEDENBORG'S POSITION IN PHILOSOPHY AND THEOLOGY	15	REV. AUGUSTUS CLISSOLD	26
REV. SAMUEL NOBLE	15	"ADVANCE! FUTURE GENERATIONS"	27
PERSONAL TESTIMONIALS.—		THE CHURCH IS FROM THE WORD	27
COUNT HOPKEN	15	THE DOOR	28
ROBHAM, TREAS. OF BANK, STOCKHOLM	15	THE BIBLE	28
REV. A. FERELIUS; DR. HARTLEY	15	THE HOLY CITY	29
RICHARD SHEARSMITH; MRS. HART	15	THE LORD'S SPIRITUAL AND NATURAL KING-	
STEPHEN PENNY; TESTIMONY OF A SKULL	15	DOM ONE	29
SWEDENBORG'S ECONOMY OF THE ANIMAL KING-		A HUMAN INSTRUMENT NECESSARY	30
DOM, 2 vols.	10	SWEDENBORG'S LABORS	31
ANIMAL KINGDOM, 2 vols.	10	DR. WILKINSON ON SWEDENBORG	31
GENERATIVE ORGANS	11	HIS REQUISITES FOR HIS WORK	32
OUTLINES OF THE INFINITE, &c.	22	A NEW RELIGION	32
PRINCIPLES OF CHEMISTRY, &c.	22	PHILOSOPHY IS CONNECTED WITH THEOLOGY	32
POSTHUMOUS PHILOSOPHICAL TRACTS	22	HEART AND LUNGS	32
		TRUTH ROOTED IN THE MIND BY DOING IT	32
		ADVANCE IN KNOWLEDGE	32
		ASSAULTS ON SWEDENBORG	32

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Editors Literary World.
COOK VS. SWEDENBORG.
Boston.

MR. COOK'S ALLEGATIONS WERE AS FOLLOWS:

"There are two styles of attack on (1) family life, one that of bold infidelity, (2) and the other that of (3) false religion. Must I mention Swedenborg as an example of the latter form of assault? I know on what ground I am venturing. (4) Distinguish always Swedenborg from Swedenborgianism. You will not understand me to accuse Swedenborgianism of some things which must be charged upon Swedenborg. (5) I have reverence for that religious body which is called Swedenborgian. (6) It by no means indorses everything in Swedenborg's writings. (7) He did not write the articles of its creed. Although no one can call Swedenborg an infidel, he is a representative of the (8) attack of false religion upon Christian ideas concerning the family life. This style of teaching (9) twaddles and twaddles; (10) talks religiosity instead of religion; drops into sentimentality; and finally out of softness and effeminateness, and a (9) false philosophy, justifying both, comes to set God's word itself on the side of (10) license; and looking through the (11) colored glass of its own erratic constitution, believes the universe to be of the windows through which it gazes. What does Swedenborg say? I suppose that if he were on the Globe today he would cancel most of (12) the infamous teaching that can be cited from him now, but here is his (13) favorable biographer, White (Swedenborg, His Life and Writings, London, 1867, vol. II., pp. 418, 419), and he is obliged to write page after page of declamation against Swedenborg's (14) brutal neglect of one class of women. There are, indeed, in portions of Swedenborg's writings, (15) lofty thoughts concerning marriage. Some of the (16) subtlest propositions ever put before the world on this topic he has advocated; but it is not to be concealed that one portion of the system of thought which he represents, and for which no one should make the denomination called by his name responsible, since its (17) scholars repudiate him as this biographer does, justifies things which would give Sodom gladness. (18) I cannot refer to them in detail."

Here are more than twenty allegations in forty-three lines. If intended as fair criticism, it hardly conforms to Burke's definition; viz.: exact, accurate. Another authority says "Criticism with some is synonymous with censure; criticism *properly* means an impartial judgment of a subject." It may be well to note some of Mr. Cook's allegations.

No. 1 is an "attack on family life." Swedenborg has made no such attack; but has shown how it can be saved from destruction, and elevated towards and into heaven.

No. 2, "bold infidelity," and (3) "false religion." Infidelity means, according to Webster, "disbelief in the Scriptures and of Christianity." If there is any writer, living or not living, who has written more fully, clearly, and strongly, in the affirmative on this question, I have yet to learn the fact. Webster defines religion as "recognition of God, love and obedience." Swedenborg says, "religion consists in *shunning* what is evil and *doing* what is good. Religion alone renews and regenerates man, for this occupies the highest seat in the human mind, and sees under it the evil things which are of the world. By the things of religion there is conjunction of God with Man, and of Man with God." "The Ten Commandments," he says, "are the precepts of doctrine and of life, comprising the sum and substance of religion, and therefore are to be understood in a threefold sense, celestial, spiritual, and natural. The first step to reformation is to live according to the Commandments. Through a

life conformable to these precepts, conjunction is effected with the Lord."

Swedenborg wrote nineteen octavo volumes in position of the Scriptures, explaining verse by verse in order, besides expounding nearly every part. In 1749 to 1756 appeared his great work, the *Apocalypse*, in 12 vols., containing in 10,873 paragraphs (5,933 pages, an exposition of Genesis and Exodus. His publisher, John Lewis, "averts that the author, with indefatigable pains and labor, spent one year in studying and writing the first volume, at an expense of \$1000 to print it; and advanced more for printing the second; and when he had this, he gave express orders that all the money should arise in the sale should be given towards the charge of the propagation of the gospel."

The contents of his various works will be stated under their titles.

4. "Distinguish always Swedenborg from Swedenborgianism." In an experience of fifty years, I never known a case where a Swedenborgian has thus accepted a compliment at the expense of Swedenborg, for the reason that there is no valid ground for such a distinction. Other New Churchmen have been consulted say the same.

5. "I have reverence for that religious body." does not "indorse everything in Swedenborg's writings." 7. "He did not write the articles of its creed." Swedenborg's mission was to open and explain the Sacred Scriptures, and to show how man, by an accordance therewith, may be regenerated and elevated from the lower degrees of earth to the higher degrees of heaven. Swedenborgians, so called, had but little to do in forming creeds. Their "Book of Worship," published in this country, contains no creed, except in selections from the Divine Word. Do not the "Ten Commandments of the Decalogue" and the "Two Great Commandments" make a code as comprehensive and serviceable as any prepared by man? Are they not as definite and correct as any that has yet come to light? The Creed of Swedenborg is founded upon and embraced in the Ten Commandments and the laws and statutes of the Divine Word. No lay writer has ever done more to open, explain, and make these subjects clear.

8. Not "an infidel—but represents" false religion in attacking "family life." In this Mr. Cook is entirely mistaken. Swedenborg has made no such attack; but, on the contrary, is one of the strongest supporters of the purity and integrity of family life.

9. "style of teaching twaddles and twaddles." Cook does not agree with Swedenborg's contemporaries. Swedenborg belonged to one of the most highly educated families in Sweden, and graduated with honors at its principal University.

Sandel in his Eulogium before the Academy of Arts and Sciences, says "A son of Bishop Swedenborg could not fail to receive a good education, by which he would be led to acquire habits of steadiness, industry and industry, and would become thoroughly acquainted with those branches of knowledge which he was to cultivate." This he did. Again, he says "The most trustworthy authors are those who lay the proper time at first in laying a foundation; this was done by young Swedenborg, not only in his University at Upsal, but afterwards in the Universities of England, Holland, France, and Germany."

Count Hopken, former Prime Minister of Sweden and one of its best writers, says of Swedenborg, "I have not only known him these 42 years, but some time since daily frequented his company. I do not recollect to have known any man of more firmly virtuous character than Swedenborg; all

contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher, and lived like one; he labored diligently and lived frugally without sordidness; he traveled continually. He was gifted with a most happy genius and a fitness for every science, which made him shine in all those which he embraced. He was a pattern of sincerity, virtue, and piety, and, without contradiction, the most learned man in my country. In his youth he was a great poet. I have in my possession some remnants of his Latin poetry, which Ovid would not be ashamed to own. In his middle age his Latin was in an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he had turned his thoughts to spiritual subjects. He was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanic, of which he gave proof in Norway.

Having been for a long time Assessor in the College of Mines, he was perfectly conversant with mineralogy, on which science, both as to theory and practice, he also published a valuable and classical work printed in Leipzig. If he had remained in office, his merits and talents would have entitled him to the highest dignity, but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy. I imagine this science, and his meditation on the effects of the soul upon our curiously constructed body, did by degrees lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; he saw everything clearly, and expressed himself well on every subject. The most solid memorials, and the best penned, at the Diet of 1761, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet.

Swedenborg, when in England, was on confiding terms with Flamsteed, "the founder of practical astronomy in England," also with Sir Isaac Newton, President of the Royal Society; and with Sir Hans Sloane, Secretary, and afterwards President of the Royal Society, by whom Swedenborg was invited to become a corresponding member of the Royal Academy in 1724. Sir Hans Sloane had accumulated an immense store of objects of natural history, art, and antiquities, which, along with his library, consisting of 50,000 volumes, he bequeathed to the British nation, on certain conditions, and thus laid the foundation of the British Museum.

It was with this intelligent and progressive class, whose energies were devoted to the improvement of the race in all their relations, in government, in science, and in religion, that Swedenborg always gave his sympathies and his co-operation. When, therefore, Mr. Cook thus speaks of "twaddles, twaddles," while writers like Coleridge, Hopken, Emerson, and others of like eminence, think and express a different view, is it not possible that, in this case, he has failed to name the right term?

10. "Talks religiosity instead of religion." Is this just? Let Swedenborg answer.

His True Christian Religion, Chap. V., is on the Decalogue Explained. His first proposition is "That the Decalogue is Holiness Itself." The commandments of the decalogue, because they were the first fruits of the church about to be instituted with the Israelitish nation, and because they were, in a short summary, an *assemblage of all things of religion, by which conjunction of God with man, and of man with God is given*, therefore they were so holy that nothing is holier." "On account of the holiness of that law, and the presence of Jehovah in it, Jehovah spoke with Moses," &c. The things which are adduced above concerning the promulgation, holiness, and power of that law are found in these passages of the Word. He then refers to and quotes from some 60 chapters in the Old and New Testament. He then adds, "So great holiness and so great power were in that law because it was a summary of all things of religion; for it was written upon two tables, one of which contains, in a summary, all things which regard God; and the other, in a summary, all things which regard man; therefore, the commandments of that law are called THE TEN WORDS. They were so called because *ten* signifies all, and *words*, signify truths; for there were more than ten words." He thus goes on for 20 large pages with an exposition of each of the Ten Commandments, with numerous citations from the Old and New Testaments in illustration on

every page. He says, "So far as a man shuns evils, so far he wills goods; the reason is because evils and goods are opposites, for evils are from hell, and goods from heaven; wherefore, as far as hell, that is evil, is removed, so far heaven approaches, and man looks to good. That it is so is manifest from eight commandments of the Decalogue seen thus. 1. As far as any one does not worship other gods, so far he worships the true God. 2. As far as any one does not take the name of God in vain, so far he loves those things which are from God. 3. As far as any man is not willing to kill, and to act from hatred and revenge, so far he wishes well to the neighbor. 4. As far as any one is not willing to commit adultery, so far he is willing to live chastely with a wife. 5. As far as any one is not willing to steal, so far he practices sincerity. 6. As far as any one is not willing to testify falsely, so far he is willing to think and speak the truth. 7 and 8. As far as any one does not covet those things which are the neighbors', so far he is willing that the neighbor should enjoy his own. Hence it is evident that the commandments of the Decalogue contain all things which are of love to God, and of love towards the neighbor; wherefore, Paul says, He that loveth another, hath fulfilled the law; &c. To these should be added two canons. 1. That no one can shun evils as sins and do goods, which are good in the sight of God, from himself; but that as far any one shuns evils as sins, so far he does good, not from himself, but from the Lord. 2. That men ought to shun evils as sins, and to fight against them as from himself; and that if any one shuns evil from any other cause whatever than because they are sins he does not shun them, but only causes them not to appear before the world. T. C. R., 730.

Webster and Worcester in their dictionaries fail to show the distinction between "religiosity" and "religion." Of the latter, Swedenborg speaks thus: "Religion with man consists in a life according to the divine precepts which are summarily contained in the decalogue; with him who does not live according to those precepts there cannot be any religion, because he does not fear God, still less does he love Him; nor does he fear man, still less does he love him. Can he fear God or man who steals, commits adultery, kills, bears false witness? Nevertheless, every one can live according to those precepts, and he who is wise does so live, as a civil man, as a moral man, and as a natural man; but he who does not live according to them as a spiritual man cannot be saved." &c. Ap. Ex. 948. "So far as evils are removed as sins, so far goods flow in, and man afterwards so far does goods, not from himself, but from the Lord. As, 1st, so far as he does not worship other gods, so also thus far as he does not love himself and the world above all things, so far the acknowledgment of God flows in from the Lord, and then he worships God, not from himself but from the Lord. 2. So far as he does not profane the name of God, thus also so far as he flees the cupidities arising from the love of self and of the world, so far he loves the holy things of the Word and of the Church, for these are the name of God, and the cupidities arising from the love of self and of the world are what profane them. 3. So far as he flees thefts, thus also frauds and unlawful gains, so far sincerity and justice enter, and he loves what is sincere and just, from sincerity and justice, and thence acts sincerely and justly, not from himself but from the Lord. 4. So far as he flees adulteries, thus also unchaste and filthy thoughts, so far conjugal love enters, which is the inmost love of heaven, in which love of chastity itself resides. 5. So far as he flees murders, thus also deadly hatred and revenge, which breathe murder, so far the Lord enters with mercy and love. 6. So far as he flees false testimonies, thus also lies and blasphemations, so far truth or veracity enters from the Lord. 7. So far as he flees the concupiscence of possessing the houses of others, thus also the love and cupidities thence derived of possessing the goods of others, so far charity towards his neighbor enters from the Lord. 8. So far as he flees the concupiscence of possessing the wives of others, servants, &c., thus also the love and cupidities thence derived of ruling over others (for the things which are recounted in this precept are such as are properly man's), so far love to the Lord enters. A.E., 949.

These points are illustrated at length, and with great clearness. "He who supposes that he acknowledges and believes that there is a God before he abstains from the evils which are mentioned in the Decalogue, especially from the love of ruling grounded in the delight of possession, and not in the delight of uses, is much deceived."

Concerning the precept, thou shalt not steal, it means thefts manifest and not manifest, as unlawful gains and usury, and gains effected by fraud and craft, under various pretences. In the case of judges: all they who make justice venal, by loving the office of judging for the sake of gain derived from judgment, and not for the sake of uses to their country, are thieves, and their judgments are thefts; in like manner, if they judge according to friendships and favors, they are lucre and gains, &c. &c. The same is made to apply to all administrations, merchants, and all others who resort to cunning devices, &c., for private gain.

11. "Drops into sentimentality," "softness," "effeminateness," "false philosophy," "comes to set God's word itself on the side of license," &c.

This will illustrate the ease and facility with which implications can be put into form where there is the requisite ability. These allegations make one word over 43 newspaper lines. A list of the implications therein shows 43, or one for each line. It seems unnecessary to analyze each one, as Swedenborg's works have been before the American public for more than half a century, and are in a large number of public and private libraries, where they are open to all who wish to examine them.

It is generally conceded that the readers of Swedenborg, as a class, are as intelligent as the average of the community, and are as competent to weigh evidence on all subjects relating to religion, science, or business. If, therefore, he should fail to convince, or to raise doubts in the mind of any average reader, the latter will do well to bear in mind that points stated by Swedenborg cannot be accepted without thought, preparation, and illustration.

Mere assent to his propositions regarding regeneration, salvation, correspondences between the natural, spiritual, and celestial, are soon found to be of no value. All of the valuable metals in the earth are obtained and applied to use by diligent and well directed labor. So of the wealth in the Divine Word. It is full of riches which are open to all who will take the necessary steps to open the door of their own minds, and allow the Savior to come in and "Sup with us, and we with Him." The mere reading of Swedenborg will not open these doors. It is *the life* that opens them. It is the Creator that has made the door; and He cannot be deceived. Swedenborg informs us how this door may be opened, viz.: by *doing* the Lord's will. This he has iterated and reiterated, on almost every page of his works. His teaching is to show how evils are to be shunned as sins,—how those who are in evil loves may overcome them with good.

"Who at this day can believe that the delight of adultery is hell with man, and the delight of marriage is heaven with him? In proportion as man is in the one delight, in the same proportion he is not in the other, . . . consequently that adulteries shut heaven and open hell." A. E., 981.2.

"The reason why the love of marriage is so holy and celestial is because it commences from the Lord Himself, in the inmost principles of man, and descends according to order to the ultimates of the body, and thereby fills the whole man with celestial love, and induces in him a form of the Divine love, which form is the form of heaven, and is an image of the Lord. But the love of adultery commences from the ultimate principles of man, and from an impure lascivious fire, and thence, contrary to order, penetrates towards the interiors, always into the things of man's proprium, which are nothing but evil, and induces in them a form of hell, which is an image of the devil; wherefore the man who loves adultery, and is averse from marriage, is in form a devil." A. E., 985.

It is left for man "to refuse the evil and choose the good." "How holy in themselves, that is, from creation, marriages are may be seen from this consideration, that they are the seminaries of the human race, and inasmuch as the angelic heaven is from the human race, they are also the seminaries of heaven; consequently, that by marriages not only the earths but also the heavens are filled with inhabitants; and whereas the end of the whole creation is the human race, and thence heaven, wherein the Divine itself may dwell as in its own, and as it were in itself, and their procreation according to divine order is established by marriages, it is manifest how holy they are in themselves, thus from creation, and how holy they ought thence to be held.

"That heaven is from marriages, and that hell is from adulteries, shall now be explained. The hereditary evils into which man is born are not from Adam on account of the eating of the tree of science, but

from parents on account of the adulteration of good and the falsification of truth, thus on account of the marriage of the evil and the false, from which the love of adultery exists: the reigning love of the parents is by tradition derived and transcribed into the offspring, and becomes their nature; if the love of the parents is the love of adultery, it is also the love of evil to the false, and of the false to evil; from this origin man derives all evil, and from evil he is subject to hell. From these considerations it is manifest, that man is a subject of hell from adulteries, unless he be reformed of the Lord by truths, and by a life according to them, nor can any one be reformed unless he flee adulteries as infernal and loves marriages as celestial; thus and no otherwise is hereditary evil broken and rendered milder in the offspring. It is, however, to be observed, that although man is born a hell from adulterous parents, yet nevertheless he is not born to hell, but to heaven; for it is provided by the Lord that no one is condemned to hell on account of hereditary evils, but on account of the evils which he has actually made his own by life. . . . It is also a principle of Divine justice that no one suffer punishments on account of evils of his parents, but on account of his own, wherefore it is provided by the Lord that after death hereditary evils should not recur, but the evils which are properly his own, and on account of those which recur man is then punished." A. E., 988.9.

12. "The infamous teaching that can be cited." The Word enumerates all the "infamous" evils and wrongs, and pronounces judgments upon them, certain to follow, unless shunned and repented of as sins; as in the case of David, Solomon, the Prodigal Son, and others.

Swedenborg has opened and illustrated these evils, showing their destructive character, and the consequences, viz.: "in an ever-increasing degree destroys in man all that is manly and human, while conjugal love is forever building up in him all that is manly and human. There are two spheres of love. One ascends from beneath, the other descends from above. One is from hell, the other from heaven. These two spheres meet in the world, but do not unite. Between those two spheres there is an equilibrium, and man is in it. A man is able to turn himself to whichever he pleases; but so far as he turns himself to the one, so far he turns himself from the other. Each sphere brings with it delights. The delights of one are the pleasures of insanity. The other are conjugal love, and the delights of wisdom. "Delight," he says, "is the all of life to all in heaven and all in hell: those in heaven have the delight of good and truth, but those in hell have the delight of what is evil and false; for all delight is of love, and love is the *essence* of a man's life; therefore, as a man is a man according to the quality of his love, so also is he according to the quality of his delight. The activity of love makes the sense of delight; its activity in heaven is with wisdom, and in hell with insanity, each in its objects presents delight: but the heavens and the hells are in opposite delights, because in opposite loves; the heavens in the love and thence in the delight of doing good: but the hells in the love and thence in the delight of doing evil; if therefore you know what delight is, you will know the nature and quality of heaven and hell. But inquire and learn further what delight is from those who investigate causes, and are called intelligences. The answer is, it is true that he that knows what delight is knows the nature and quality of heaven and hell.

The will-principle, by virtue whereof a man is a man, cannot be moved at all but by delight; for the will-principle, considered in itself, is nothing but an effect and effect of some love, thus of some delight; for it is somewhat pleasing, engaging, and pleasurable, which constitutes the principle of willing; and since the will moves the understanding to think, there does not exist the least idea of thought but from the influent delight of the will. The reason of this is, because the Lord by influx from himself actuates all things of the soul and the mind with angels, spirits, and men; which he does by an influx of love and wisdom; and this influx is the essential activity from which comes all delight, which in its origin is called blessed, satisfactory, and happy, and in its derivation is called delightful, pleasant and pleasurable, and in a universal sense good. But the spirits of hell invert all things with themselves; thus they turn good into evil, and the true into the false, their delight continually remaining: for without the continuance of delight, they would have neither will or sensation, thus no life. From

these considerations may be seen the nature and origin of the delight of hell, and also the nature and origin of the delight of heaven." Delight is the universal of heaven and the universal of hell.

The delight wherein there is good from the Lord is alone a living delight, for in such case it has life from the essential life of good. A. C. 995.

"He that hath my commandments and keepeth them, he it is that loveth me." The Lord loves every one, and desires to be conjoined with them, but cannot be so long as man is in the delight of evil, as for example in the delight of hatred, revenge, adultery, whoredom, &c. The Lord indeed loves them even then, but cannot be conjoined with them, unless the delights of those evils are removed, and this can only be done when man examines himself to the end that he may know, acknowledge, and confess them, and thus do the work of repentance. Conjunction, to be truly such, must be reciprocal of man with the Lord, and of the Lord with man. In proportion as evils with their delights are thus removed, in the same proportion the love of the Lord enters. A. R. 937.

13. "But here is his favorable biographer, White." Mr. Cook failed to state, and perhaps did not know, that Mr. White had printed two lives of Swedenborg; one in 1856, while holding friendly relations with his employers; and one in 1867, after being dismissed as their agent, in which he directly contradicts his own statements, on all the points to which Mr. Cook refers. This must seem sufficiently strange. The facts, however, are opened to view in a work entitled "Documents concerning the Life and Character of Emanuel Swedenborg, collected, translated, and annotated by R. L. Tafel, A. M., Ph. D. Published in 3 vols., 8vo., 2150 pages, by the Swedenborg Society, British and Foreign. London, 1875-7."

In the third volume, Dr. Tafel has devoted some 50 pages to the case of Mr. White. All of his allegations have been met and answered. Those wishing to understand the case in full will do well to consult this work. The Swedenborg Printing Society of London was organized in 1810, and has contributed largely to print and circulate elegant editions of Swedenborg's works. Mr. White was for several years its agent. He used efforts to change the character of the society, as was alleged, and plotted to subvert the authority of its employers. Whereupon there was a dismissal, an injunction, an ejectment, and two decisions, one of the Court of Chancery, and one of Common Pleas, both of which went against Mr. White; yet they did not cover all the issues involved in the case. In order to prevent any further litigation, both parties agreed to accept Rev. A. Clissold as arbitrator. Mr. White in a letter laid his damages at £1000, but would be satisfied with £600. The arbitrator said, "I cannot admit that Mr. White has any claims whatever upon the Society for any portion of this amount, but as this is an amicable settlement, I recommend this sum (£262.10) to be paid him solely with a view to peace, and to prevent further litigation." This decision did stop litigation in the Courts, but not elsewhere! The war seemed to be afterwards opened, in part, upon Swedenborg himself. This is shown in the Documents, vol. 3, under the head of "Contradictions between Mr. White in 1856 and Mr. White in 1867." There are 10 pages filled with 50 extracts, 25 under the head of "Mr. White in 1856," and 25 under the head of "Mr. White in 1867." These are presented side by side in parallel columns—an unexplained change of opinion! Prof. Tafel says, "As a biographer of Swedenborg, Mr. White occupies the position of a literary Vertumnus, and as such his place in literature seems to be without a parallel. For never before in the annals of literature has the example been witnessed of a writer, within the short period of ten years, turning a complete summersault in his convictions, not on doctrinal subjects—for this would be excusable—but on the literary and personal character of a man dead for nearly a century, all whose writings, and all the important particulars of whose life, were as fully known to the writer in the one case as in the other. Our endeavor in this note will be to exhibit the contradictory and antagonistic position which Mr. White in 1856 occupies in respect to Mr. White in 1867 on the subject of Swedenborg; and, after showing some additional contradictions which are contained in Mr. White's Life of Swedenborg of 1867, to examine in detail the charge which he brings against Swedenborg's moral character in discussing his treatise on Conjugal Love. Afterwards we shall discuss the equivocal position which he occupies on the question of Swedenborg's alleged insanity; and, after explaining some errors

which Mr. White imputes to Swedenborg, we shall take the mistranslations, point out unfounded assertions and inaccuracies contained in Mr. White's Life of Swedenborg of 1867; and, finally, we shall furnish some historical facts which throw light on the contradictory and hostile attitude which Mr. White has occupied since their occurrence in respect to Swedenborg." Prof. Tafel then proceeds to take up the points raised by Mr. White under ten heads, and gives each a thorough analysis, and an effective reply. Nos. 1 and 2 are on the contradictions between the Lives in 1856 and 1867. No. 3 is Mr. White on Swedenborg's Conjugal Love. No. 4, Mr. White on Swedenborg's alleged Insanity. No. 5, Charges of Error Refuted. No. 6, The Book of Dreams. No. 7, Mistakes and Unsupported Assertions, eight in number. No. 8, Inaccuracies, thirteen in number. No. 9, Mr. White and Spiritism. No. 10, Mr. White's Documents. Each allegation introduced and relied upon by Mr. Cook has been met and refuted. Mr. Cook says, "I know on what ground I am venturing." Did he know the status of Mr. White when he called him Swedenborg's "favorable biographer"?

14. "White's declamations against Swedenborg's brutal neglect of one class of women." There was no such neglect, nor is there any foundation for such a charge. The action of man in relation to this class, Swedenborg says, "is the atrocious crime of a robber." "Whosoever committeth sin is the servant of sin." The reward of both the good and the evil is providentially determined under the higher law by the quality of each one's good or evil, which they have chosen, without regard to sex.

15. "There are indeed in portions of Swedenborg's writings lofty thoughts concerning marriage." Indeed! "Man was," says Butcherworth, "in his original state, a very noble and exalted creature; but by sinning, &c., his mind is vitiated, corrupted, debased, ruined." How then can he be changed and saved? The answer is, through repentance and regeneration. This is the way David, Solomon, and others were saved, and it is a Divine work. Man cannot save himself. But if he asks this of the Lord, from the heart, it will be done. A union of evil loves is not marriage. A union of one man with one woman in the spirit of the Lord, makes them "one flesh," as God has "joined them together." This is the true, and the only true marriage. How can we rise to this state? The answer is the same as before, through repentance and regeneration. Those will attain to it who "follow the Lord in the regeneration." Those who fail to make this effort thereby elect to remain in the lower spheres. "It is a law of the Divine Providence," according to Swedenborg, "that a man should act from liberty according to reason"—not from liberty against reason. In so doing, is he not acting under a law of permission, or of license? Falling from grace is what the Creator permits, but does not justify. The two great Commandments are, 1st, to love the Lord with ALL the heart, soul, and mind; and 2d, thou shalt love thy neighbor as thyself. In the Ten Commandments, four of them are,—thou shalt not kill, commit adultery, steal, or bear false witness. Those who can obey these Commandments in their fulness may need no repentance. Those who are not fully regenerated may need some law of permission, until the work of repentance and regeneration is more fully perfected. When Mr. Cook made these sweeping allegations regarding Swedenborg,—on the testimony of a witness who had made statements equally strong, for and against, and then had given them currency, as claimed, to several hundred thousand readers,—besides referring to the same subject in two succeeding lectures, in the same affirmative way, the question arises, whether there are not two cases of "license," both of which come under the same terms?

The Decalogue tells us that the Lord "visits the iniquities of the fathers upon the children unto the third and fourth generation." Are not hereditary evils thus continued, under the laws of permission?—"therefore it is said God permits, by which is not meant that he wills. . . . on account of the end proposed, which is salvation. Whatever is done to the end that salvation may be effected is according to the laws of the Divine Providence; for, as before observed, the Divine Providence, keeping this end continually in view, constantly proceeds in a manner different from man's will and contrary thereto; therefore, in every moment of its operation or in every step of its progression, when it perceives a man to deviate from this end, it directs, turns, and disposes him, according to

its laws, by withdrawing him from evil, and leading him to good." D. P. 234.

The two great kings, David and Solomon of the Old Testament, as well as the Prodigal Son of the New, lived under this law, and through the Divine mercy were prepared to receive its benefits.

Man's growth from corporeal to spiritual and celestial. Every human being is born corporeal, and is made more and more interiorly natural, and in proportion as he loves intelligence he becomes rational, and finally, if he loves wisdom, he becomes spiritual. Now as a man advances from the state of mere knowledge in childhood into intelligence, and from intelligence into wisdom, so also his mind changes its form; for it is opened more and more, and conjoins itself more intimately with heaven, and by heaven with the Lord; hence he becomes more enamored of truth, and more studious of the good of life. If now he stands still on the threshold of this progression to wisdom, the form of his mind remains merely natural; and this receives the influx of the universal sphere of the marriage of good and truth in the same manner in which it is received by the inferior subjects of the animal kingdom which are called beasts and birds; and as these are merely natural, the man in such a case becomes like them, and thereby *loses the new* just as they do. But the more intelligent and wise man becomes, the more he becomes internal and spiritual, and the more the form of his mind becomes perfected; and this interior or spiritual form receives *conjugal love*; for man then perceives and feels in this love a spiritual delight, which is interiorly full of blessedness, and from this a natural delight which derives the whole of its soul, of its life, and of its essence from the former. C. L. 94.5.

16. "Some of the subtlest propositions ever put before the world." This word has in Webster some 30 varied meanings. As nothing definite is stated, there is nothing definite to meet.

17. "No one should make the denomination called by his name responsible, since its scholars repudiate him, as this biographer does."

This is a curious statement, and it would be interesting to know from what source its author derived his information. Having been a reader and student in Swedenborg's writings for over 50 years, and had during this time more than average opportunities to become acquainted with "its scholars" and readers, I have never in this period seen or heard of the first one of "its scholars" or intelligent readers that "repudiated him." In this Mr. Cook and those who think with him are completely in error.

There is much in Swedenborg that is not clear to the average reader. There is more in his writings, however, than the average reader can understand than in any other system of theology that has yet been placed before the world. His small volumes of Doctrines, six in number, on the Lord, Sacred Scriptures, Faith, Life, Charity, and Heavenly Doctrines, are among the simplest and best presentations of the life that leads upward to heaven, as shown in the Word of God, that have yet been written. His works on The True Christian Religion, Heaven and Hell, Divine Providence, and Divine Love and Wisdom are full of the instruction that leads to the higher life.

As Swedenborg made himself thoroughly acquainted in early life with nearly every branch of knowledge connected with the three kingdoms of nature, mineral, vegetable, and animal, he is in the constant use of facts drawn therefrom to illustrate his numerous positions. His works, therefore, are instructive and useful for these reasons, as well as to support the main position, which he uses them to illustrate and enforce. They are adapted to individual reading and study. The readers of Swedenborg are largely isolated and found in nearly all parts of the world. The person of average intelligence, furnished with the Bible and a set of these works, cannot want the means, if rightly used, which will show the way to heaven. They will also give him clear views in regard to the connection between science and religion.

"Swedenborg perceived that the permanence of nature depends upon the excellence of its order; that all creation exists and subsists as one thing from God; that divine love is its end; divine wisdom its cause; and divine order, in the theatre of use, the ultimate form of that wisdom and love. Also that the permanence of any human system, whether a philosophy or a society, depends upon the coincidence between its order and the order of creation; and that when this coincidence exists the perceptions of reason have a fixed place and habitation on earth."

18. "Justifies things which would give Sodom gladness."

This is an entire mistake. Swedenborg gives Sodom no comfort. He calls their "loves" "infernal." In this, the Sodomites do not concur, and they reject him as a teacher! Swedenborg recognizes nothing in the way of license to evil but the fact that evil exists, and must be "overcome with good."

When evil exists in the form of a disease, it may need to be treated as a disease; but only with the end of being overcome. Mr. Cook's assault is based upon a phantom. It does not reach either Swedenborg or his teachings. He has been misled. The time may come, and probably will, when he will learn that this assault is directed against a friend of both God and man, and an enemy only to the errors which he professes a desire to reform.

SWEDENBORG'S YOUTH.—Emanuel Swedenborg was born at Stockholm in Sweden on the 29th of January 1688, and died in London, March 29, 1772, aged 84 years and 2 months. He descended from a family of credit and respectability among the miners of Stora Kopparberg (the great copper mountain). He was the third child and second son of Dr. Jesper Swedberg, Bishop of Skara in West Gothland, and Sarah Behm, daughter of Albrecht Behm, Assessor of the Royal Board of mines. His father, a man of talent and influence, and a voluminous author on many subjects both sacred and secular, held successively the appointments of Court Chaplain, Professor of Theology, and Provost of the Cathedral at Upsal, before he was made Bishop. The character of this prelate, says his biographer, stood high in Sweden; his voice was heard on great occasions, whether to reassure the people under the calamity of battle or pestilence, or to rebuke the vicious manners of the upper classes, or the faults of the King himself; he labored with constant and vigorous patriotism to rouse the public spirit of the country for useful Christian objects. Swedenborg's parentage and home were therefore happy omens of his future life: he was brought up with strict but kindly care; was carefully educated by his father in all innocence and scientific learning; and enjoyed the opportunities afforded by the sphere and example of family virtues, accomplishments, and high station, with which he was surrounded.

In a letter from Swedenborg to Dr. Beyer, he says, "With regard to what passed in the earliest part of my life, about which you wish to be informed: from my fourth to my tenth year, my thoughts were constantly engrossed by reflecting on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare at times that certainly the angels spoke through my mouth."

"From my sixth to my twelfth year it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity or love is the life of faith, and that this vivifying charity or love is no other than the love of one's neighbor; that God vouchsafes this faith to every one; but that it is adopted by those only who practice that charity."

"I knew of no other faith or belief at that time than that God is the creator and preserver of nature; that he endues man with understanding, good inclinations, and other gifts derived from these."

"I knew nothing at that time of the systematic or dogmatic kind of faith, that God the Father imputes the righteousness or merits of his son to whomsoever, and at whatever times, he will, even to the impenitent, and had I heard of such a faith it would have been then, as now, perfectly unintelligible to me."

His father thus writes of him: "Emanuel, my son's name, signifies 'God with us,'—a name which should constantly remind him of the nearness of God, and of that interior, holy, and mysterious connection, in which, through faith, we stand with our good and gracious God. And blessed be the Lord's name! God has to this hour indeed been with him; and may God be farther with him until he is eternally with him in His kingdom."

Great care was bestowed upon his education, which was received principally at the University of Upsal. "A son of Bishop Swedberg," says Sandel in his Eulogium, "could not fail to receive a good education, according to the tastes of the times, by which he would be led to acquire habits of steadiness, reflection, and industry, and would become thoroughly acquainted with those branches of knowledge, which he was to cultivate. Times and customs change; I am speaking of the youth of Swedenborg; and what need is

there for me to expatiate further on the thoughtful care which was bestowed on his education; on his own thoughtfulness in making the best use of advantages which are enjoyed, comparatively, by but few, and which are neglected by many of those who do enjoy them; on his extraordinary talents, which supported the native bent of his genius; on his perseverance; on his early maturity? What more striking proof of all this can be given than that a King, of a most penetrating mind, gloriously cheered him on, and at the proper time made use of his capacities; that a King, like Charles XII, in 1716, at a time when Swedenborg was still a student, appointed him, at the age of twenty-eight, Extraordinary Assessor in the Royal College of Mines, without his seeking for the place, and without any one else recommending him for it; and what is more, that at the same time he was free to choose between his assessorship and a professorship at the Royal University in Upsal? An enlightened and wise ruler does not in this manner promote an uncultivated and inexperienced youth to an important office in the State. Mr. Swedenborg was even then well known, both in his own country and abroad, by his acquisitions in general literature and in science, and by his worthy demeanor."

C. Polhem, Councillor of Commerce, in 1715, says, "I find that young Mr. Swedenborg is a ready mathematician, and possesses much aptitude for the mechanical sciences; and if he continues as he has begun, he will, in course of time, be able to be of greater use to the King and to his country in this than in any thing else. For last summer when I was at Carlserona [navy yard] I found that by the aid of mechanics a great service may be rendered to the establishment there in several respects so that several hundred thousand dollars may be saved," &c.

"If I can be of use to Mr. S. in any way, I will be so with the greater pleasure, because I may thereby do some good and acquire some honor for our country, &c. Again Polhem writes Swedenborg Dec. 19, 1715:

"What you desire to know about the water-wheel, with regard to its driving power and velocity, together with several other things, requires more space for a proper discussion than a mere letter, especially if all is to be demonstrated by mathematics," &c.

TRAVELS AND EARLY CORRESPONDENCE. — The travels of Swedenborg began in 1710. His income was moderate, and he learned to practice economy. His zeal in the acquisition of knowledge was absorbing. His oldest sister married Dr. E. Benzelius, who was first librarian, and afterwards professor, of theology at Upsal. He was one of the most learned men in Sweden, and kept up an extensive correspondence with men of learning abroad, to whom he gave his brother letters of introduction. This correspondence is preserved, and fills 18 folio volumes. The collection contains the letters he had received from Emanuel Swedenborg, with whom he was on terms of great intimacy, and for whom he entertained sentiments of the greatest respect and esteem. He preserved no less than fifty of the letters received from Swedenborg between 1710 and 1726. These letters are among the valuable documents that are preserved respecting Swedenborg's earlier years. They show how he spent his time when abroad.

He says in a letter to Benzelius in 1709, "I have always desired to turn to some practical use, and also to perfect myself in the studies I selected with your advice and approval. I thought it advisable to choose a subject early, which I might elaborate in course of time, and into which I might read and introduce much of what I should notice in foreign countries."

His first letter from London to his brother was dated Oct. 13, 1710, and will give some idea of how he commenced his career abroad.

He says, "This island has also men of the greatest experience in this science; but these I have not yet consulted, because I am not yet sufficiently acquainted with their language. I study Newton daily [Principia], and am very anxious to see and hear him. I have provided myself with a small stock of books for the study of mathematics, and also with a certain number of instruments, which are both a help and an ornament in the study of science; such as an astronomical tube, quadrants of several kinds, prisms, microscopes, artificial scales, camera obscura, &c. Whatever is worthy of being seen in town I have already examined. The magnificent St. Paul's Cathedral was finished a few days ago in all its parts. The town is distracted by internal discussions between the Anglican and Presbyterian Churches." His letters to

E. Benzelius, at Upsal, brought him into association with the active and youthful minds in that university, detailing as they did, whatever inventions, discoveries, and good books he met with on his travels, as well as new ideas and suggestions of his own. In April, 1711, he was especially pleased to receive several commissions, among which was one to purchase a twenty-four foot telescope.

In short, he was constantly gaining and imparting information to friends in Sweden. "I visit," he says, "daily, the best mathematicians here in town. I have been with Flamsteed, who is considered the best astronomer in England, and who is constantly taking observations," &c.

"Newton has laid a good foundation for correcting the irregularities of the moon in his Principia," &c. "Will you please ask Prof. Elfvius for the Meridian or the Longitude of Upsal," &c. Three months later came "minutes of the Literary Society of Upsal," for Emanuel Swedenborg to go to Flamsteed, and other; also various matters from Prof. Elfvius, Professor of Astronomy, with a list of commissions to be attended to. His P. S. says, "I recommend the above, and everything else that may be of use in our mathematical studies, to Mr. Swedenborg's great desire of acquiring knowledge."

In his letter in Jan., 1712, he speaks of receiving draft for books for the College Library, all of which he succeeded in finding and purchasing, with large telescope, microscope, glasses, &c. "It is almost impossible to get the paper for the globes; for they are afraid they may be copied. I have therefore thought of engraving a couple myself. I have already perfected myself so much in the art of engraving that I consider myself capable of it; a specimen of my art I enclose in my father's letter. At the same time I have learned so much from my landlord in the art of making brass instruments that I have manufactured many for my own use. If I was in Sweden I should not need to apply to any one to make the meridians for the globe and its other appurtenances. With regard to astronomy, I have made such progress in it as to have discovered much which I think will be useful in its study. Although in the beginning it made my brain ache, yet long speculations are now no longer difficult to me."

"I am now busy working my way through algebra and the higher geometry, and I intend to make such progress in it as to be able to continue Polhem's discoveries." London, 1712. "As my speculations made me for a time not so sociable as is serviceable and useful for me, and as my spirits are somewhat exhausted, I have taken refuge for a short time in the study of poetry, that I might be somewhat recreated by it."

"Within three or four months I hope with God's help to be in France. For I greatly desire to understand its fashionable and useful language." Paris, 1713. "Called upon and made the acquaintance of De La Hire, who is now a great astronomer, and who was formerly a well known geometrician. I have also been frequently with Warrignon, who is the greatest geometrician and algebraist in this town and perhaps in Europe. About eight days ago I called upon Abbe Bignon, and presented your compliments, on the strength of which I was very favorably received by him." "Here in town I shun all those by whom I might be interrupted in my studies." "What I hear from the learned, I note down at once in my journal." "Between the mathematicians here and the English there is great emulation and jealousy."

"I find in the book-shops in this country a much smaller number of mathematical works for sale than in England and Holland."

"During my stay in Holland, I was most of the time in Utrecht, where the Diet met, and where I was in great favor with ambassador Palmquist, who had me every day at his house; every day also I had discussions on algebra with him. He is a good mathematician, and a great algebraist. They have a splendid observatory, and the finest brass quadrant that I have ever seen. They are continually making new observations. In Leyden I learned glass-grinding; and I have now all the instruments and utensils belonging to it." "Whatever I am able to gather from the conversation of the learned respecting the progress of literature and mathematics, I will always report to you whenever I have an opportunity."

In letters from Germany in 1714 and 1715, he gives a description of fourteen mechanical inventions which he has either in hand or fully written out. "I have now a very great desire to return home to Sweden, and to take in hand all Polhem's inventions, make drawings,

and furnish descriptions of them, and also to test them by physics, mechanics, hydrostatics, and hydraulics, and also by the algebraic calculus; I should prefer to publish them in Sweden rather than in any other place; and in this manner to make a beginning among us of a Society for Learning and Science, for which we have such an excellent foundation in Polhem's inventions."

"You encourage me to go on with my studies; but I think that I ought rather to be discouraged, as I have such an immoderate desire for them, especially for astronomy and mechanics. I also turn my lodgings to some use, and change them often; at first I was at a watchmaker's, afterwards at a cabinetmaker's, and now I am at a mathematical instrument maker's; from them I steal their trades, which some day will be of use to me. I have recently computed for my own pleasure several useful tables for the latitude of Upsal, and all the solar and lunar eclipses which will take place between 1712 and 1721."

He says in a P. S. to a London letter, "They have issued a book of all their poets in two volumes; likewise a universal index. I have much to tell about events among the learned, but have neither time nor paper. In my next I will give you an account of what I have read of the doings of the learned."

SWEDENBORG'S OFFICIAL LIFE IN THE COLLEGE OF MINES, from 1717 to 1747. The College of Mines in Swedenborg's time consisted of a President who always belonged to the highest order of Nobility, two Councilors of mines, and about six assessors. The session commenced in September, and continued uninterruptedly till the middle of July. The meetings were daily, the Secretary calling the roll. The appointment is under date Lund, Dec. 18, 1716, by Charles XII, viz.: "We, Charles, by the grace of God, King of Sweden, &c., make it known, that inasmuch as we have graciously thought fit that any one who possesses a good knowledge of mechanics ought to sit in the College of Mines, and inasmuch as for this purpose there was proposed to us in all deference, our faithful subject, and our well-beloved Emanuel Swedenborg, on account of his praiseworthy qualities and eminent fitness; therefore, we herewith, and by virtue of this our open warrant, graciously deign to direct, that this Emanuel Swedenborg shall be Extraordinary Assessor in our College of Mines," &c. In another letter of Charles XII to the College of Mines, respecting Swedenborg, he adds, "although he at the same time is to attend Polhem, the Councilor of Commerce, and to be of assistance to him in his engineering works, and in carrying out his designs, therefore it is our pleasure hereby to let you know this, with our gracious command, and that you allow him to enjoy a seat and voice in the College, whenever he be present, and especially when any business be brought forward pertaining to mechanics."

A few days after Swedenborg gave notice of absence on account of business with Councilor of Commerce Polhem, at Carlskrona, the Naval Station of Sweden.

At the meeting Nov. 2, 1719, Swedenborg handed in to the College a "Description of Swedish Iron furnaces and their working."

He speaks of the opportunity for studying the more important furnaces, as those in which silver and copper are smelted. His principal object has been to investigate the nature of fire, and the manner in which it acts in all kinds of furnaces and blasts, i.e., in everything that concerns smelting, the treatment of ores, and roasting,—to investigate the nature of fire on a large scale, in fact to dissect it in a large subject, in order more easily to draw conclusions thence with regard to its mode of operation and its qualities on a small scale. In a document to the College, June 30, 1721, he proposes "to collect more minute information respecting the condition of the mines abroad and the processes which are followed there, and also to make inquiries respecting commerce, as far as it relates to metals. For this purpose I propose to visit the places where there are mines, and also where there is trade in metals. For the accomplishment of my design I consider it most useful first to travel to Holland, thence to England, afterwards to France and Italy, via Venice and Vienna to the Hungarian works, and lastly to the German." He asks the College for instructions, "telling me with what I should make myself particularly acquainted in the various places."

On the retirement of one of the two Councilors of the College of Mines in 1747, the College had unanimously recommended Assessor Swedenborg for the

vacancy; but instead of applying to the King for promotion in rank, he requested him to select another in his place, and to release him from office. In his letter he says, "But, as I have been more than thirty years an Assessor in your Majesty's College of Mines, and have at my own expense made several journeys abroad, both to visit mines and other places; and as I have there printed several works for the benefit and honor of my country, for which I have never yet asked the least recompense from the public; but, on the contrary, in order to be able to devote myself without embarrassment to these well-intentioned objects, I have given up half my salary, which during the last eleven years has amounted to upwards of 20,000 dollars. I therefore entertain the hope that you will graciously grant my request, and will allow me to continue to draw the half of my salary, as I do at present. I the less doubt that you will grant my request because I have performed the duties of an Assessor for more than thirty years, and, as well as I can remember, no favor has been denied me."

This was read in the Council, June, 12, 1747, and agreed to. The same day was "A Royal Decree accepting Swedenborg's resignation," viz.: "We, Frederic, &c. &c., make known that our loyal subject and Assessor in our and the country's College of Mines, our well-beloved, noble, and well-born Emanuel Swedenborg, has humbly informed us that it will be necessary for him to go abroad in order to finish the work on which he is now engaged, praying most humbly that we would graciously release him from the office of Assessor, which he holds in our College of Mines, that he may go unembarrassed to that place abroad where he can finish the work on which he is now engaged. And although we would gladly see him continue at home the faithful services he has hitherto rendered to us and to his country, still we can so much the less oppose his wish, as we feel sufficiently assured that the above-named work, on which he is engaged, will in time contribute to the general use and benefit, not less than the other valuable works written and published by him have contributed to the use and honor of his country, as well as of himself. We, therefore, decree, and by this open letter release Emanuel Swedenborg from the office of Assessor in our and the country's College of Mines, which he has hitherto filled with renown; and, as a token of the satisfaction with which we look upon his long and faithful services, we also most graciously permit him to retain for the rest of his life the half of his salary as an Assessor. Let all whom it concerns take notice of this. For additional confirmation of this we sign our name, and order our royal seal to be attached hereunto."

FREDERIC.

Extracts from the minutes of the College for 1747. June 15.—Assessor Emanuel Swedenborg handed in to the College of Mines the Royal Decree, &c. All the members of the Royal College regretted losing so worthy a colleague, and they asked the Assessor to kindly continue attending the Sessions of the College, until all those cases should be adjudicated that had been commenced during his attendance at the College, to which the Assessor kindly assented. July 17.—Assessor Swedenborg, who intends as soon as possible to commence his new journeys abroad, came up for the purpose of taking leave of the Royal College. He thanked all those at the College for the favor and kindness he had received from them during his connection with the College, and commended himself to their further friendly remembrances. The Royal College thanked the Assessor for the minute care and fidelity with which he had attended to the duties of his office as an Assessor up to the present time; they wished him a prosperous journey and a happy return; after which he left.

SWEDENBORG'S PUBLIC LIFE AS A MEMBER OF THE HOUSE OF NOBLES.—From the year 1719, he was entitled to a seat in this body, by virtue of his being the eldest representative of the Swedenborg family, all the members of which had been ennobled by Queen Ulrica Eleonora, who was a daughter of Charles XI, and a sister of Charles XII. Up to the time of his extreme old age, he interested himself in the financial administration, and political affairs of his country, as well between as during the sessions of the Swedish Diet. A considerable number of papers on these subjects, partly preserved to the present day, bear witness to his activity as the head of his family, and shows how great an interest he felt in the debates that took place in the House of Nobles. As a member of the House of Nobles he belonged to

neither party of the "hats," or of the "caps," but was an independent member, supporting whatever he saw to be worthy of his own position, and to be right and generally useful. He was a friend to liberty, and opposed to despotism and to anarchy. His entrance into the House of Nobles was contemporaneous with the re-establishment of freedom in Sweden. During his youth he had witnessed the misfortunes into which an unlimited monarchy had precipitated his country. He had seen the misery and distress which a war of eighteen years' duration, with dearly bought victories and bloody defeats, with decimated armies and bankrupt finances, attended by pestilence and famine, had entailed on his oppressed country. He was not convinced that a few conquered standards and trophies on exhibition could compensate for the sweat, toil, and lives that had been wasted.

Swedenborg, therefore, was for a constitution which set bounds to arbitrary power and unlimited monarchy. This prevented the dissolution of the country, and gradually changed discontent into satisfaction. He enjoyed the good fortune of being able during half a century to influence by his vote the resolutions passed for the welfare of his country, and not of giving up his place in the House before the year 1772, when removed by death.

Swedenborg thus belonged to the whole of that period of freedom which is valued highly by many. He addressed at various times to the House, Memorials on the Finances, Currency, Exchange, Iron, Copper, Liquor Traffic, Rolling Mills, Impolicy of declaring War against Russia, Concerning the Maintenance of the Country and the Preservation of its Freedom, &c.

Many of the principles enunciated in these documents are not unlike those in the days of our revolutionary history, and have the ring of true statesmanship. His papers on Currency and Finance seem imbued with the best thoughts of our own times.

SWEDENBORG'S LITERARY CAREER is divided into three periods, commencing in 1709, when he was twenty-one years old, and ending in 1772,—a career extending over sixty-three years.

FIRST OR PREPARATORY PERIOD, from 1709 to 1720. In this period a list of twelve works is given as published. Among them are *New Experiments in Mathematics and Physics; Algebra or the Art of Rules; Decimal System of Money, Measures, &c.; Motion and Position of the Earth and Planets; Rise and Fall of Lake Wenner, with an accurate sketch of the Cataracts of the river Gotha Elf.*

Of the unpublished works and papers, the list reaches forty. They are translated, and may yet be published. Among the subjects are on Trade and Manufactures; Saltpetre Works; Nature of Fire and Colors; Different sorts of Soils and Metals; Pile-Driving Machines; New Ways of Discovering Mines and Treasures; Finding Longitudes by Lunar Observations; Mechanical Inventions; Atmosphere; Canal between Gothenburg and Lake Hjelmars; Salt Works; Salt and Salt Sources; Water Communication between Kattegat and Norköping; Lymphatics; Anatomy; Literary Notices and Communications.

These papers were written between his twenty-seventh and thirty-fourth years, and will aid to show the practical character of the subjects which engaged his attentions at this period.

SECOND PERIOD, from 1720 to 1745. In this period of twenty-five years, his philosophical works were written. The number extends from fourteen to thirty-seven.

THIRD PERIOD, from 1745 to 1772, twenty-seven years. The works belonging to this period are all theological in their nature.

Swedenborg himself published fourteen different theological works, which in the English translation, as published in London, fill twenty-two volumes. Since his death, twelve posthumous works have been published in thirty-two volumes; to which three or four additional works will accede that have not yet been published. So that it appears that Swedenborg wrote quite as many theological as scientific works, and is thus the most voluminous of writers.

Swedenborg was asked "why did the Lord reveal the long list of arcanæ which thou hast just enumerated to thee who art a layman, and not to one of the clergy?" I replied, that this was in the good pleasure of the Lord, *who had prepared me for this office from my earliest youth*; but let me in turn ask you a question: Why did the Lord when He was on earth choose fishermen for his disciples, and not some of the lawyers,

scribes, priests, or rabbis! Consider this subject well, draw your conclusions correctly, and you discover the reason."

In Swedenborg's tract, *Intercourse Between the Soul and the Body*, No. 20, he says, "I was once asked how I from being a philosopher had become a theologian. I replied, in the same way in which fishermen had been made disciples and apostles by the Lord; and that I also from my earliest youth had been a spiritual fisherman. When asked what this meant, I replied that by a fisherman in the spiritual sense is meant a person who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner. To the question how this was proved, was answered by reference to eleven passages of scripture,—viz.: 'I will make you fishers of men,' &c. What the acts of my life involved I could not distinguish at the time they happened, but, by the Divine mercy, I was afterwards informed with regard to some, even many particulars. From these I was at last able to see that the Divine Providence governed the acts of my life uninterruptedly from my very youth, and directed them in such a manner that, by means of the knowledge of natural things, I was enabled to reach a state of intelligence, and thus by the Divine mercy to serve as an instrument for the opening those things which are hidden interiorly in the Word."

"Those things therefore are now made manifest which hitherto were not manifest." "I was introduced by the Lord into the natural sciences, and thus prepared, and indeed from the year 1710 to 1744, when heaven was opened to me." The transition period when 'from a philosopher he was made a theologian,' and when the veil was removed, is opened in two documents entitled *His Spiritual Experience*, making eighty-four pages.

"I perceived that I had received a talent for the promotion of God's glory; I saw that all had worked together to this end, and that the Spirit had been with me from my youth for this very purpose. . . . All this represents that I must employ my remaining time in writing upon higher subjects, and not upon worldly things, which are far below; indeed, that I must write about what concerns the very centre of all, and what concerns Christ. May God be so gracious as to enlighten me respecting my duty; for I am still in some obscurity as to the direction whither I am to turn."

That Swedenborg's philosophical studies were one of the principal means by which he was prepared for the perception of spiritual truths is stated in the *Regnum Animale*, September, 1744. "This signified that what I had written then with God's help was of such a nature that it would lead me on still further, and that I should see still more glorious things." "Henceforth," he says, "speculation, which has hitherto been *a posteriori*, will be changed into *a priori*;" in other words, from being an analytical philosopher, he is about to become a theologian, when he would see the truth from the Lord by the synthetic method. In order therefore that Swedenborg might be instructed by the Lord, he had to become childlike and innocent, and thoroughly humble in heart. The terrible struggles and temptations which he had to undergo before his will was thoroughly subdued, and he was willing to act as a mere "instrument" in the hands of the Lord, he minutely describes in document 209, from beginning to end. He there uncovers the uncleanness and the evils which were to be removed from him, and specifies the evils to which he is particularly inclined. But in the end he becomes thoroughly humble in heart, his sins are forgiven, the Lord removes from him "the love of self and pride, and he is finally told that his looks have improved."

That Swedenborg's preparation for his office was not only of the understanding but also of the will, and that he was regenerated as to his will, when his spiritual sight was fully opened, appears from the following passage in the *Spiritual Diary*, No. 4109. "It was observed and instilled into my mind that everything that a man has done in the life of the body returns in the other life. For there are perpetual changes of state, into which man is introduced, so that there is not a single state of the life of the body which does not return in the other life; consequently hatreds and the like, which man has not only done but also thought. . . . But it is to be observed that with the evil all the evils which they have done and thought return in a most vivid manner; while with those who are in good and faith such is not the case; for with them all the states of good, of friendship, and of love return with the greatest delight and felicity."

THESIS.—Swedenborg's first publication was his thesis entitled, *Select Sentences of Seneca, &c.*, with notes, read by him on June 1, 1709, when he was twenty-one years of age, in the large university hall of Upsal, the Royal Professor of Philosophy in the chair. It is dedicated to his father, Bishop Swedenborg. Dr. Immanuel Tafel, a leading German scholar, says of these "first fruits": "The preface which he addressed to the reader gives evidence of a well-spent youth, and of independent judgment. But the commentary itself displays a wealth of solid knowledge, and bears witness to his thorough acquaintance with history, and the Roman and Greek classics, from which, as well as the Sacred Scriptures, he quotes a great number of quite apposite parallel passages. The principal feature and merit of this little work consists in the skillful selection and harmonious working up of appropriate materials, both in respect to the language and thoughts of the authors of whom he treats; and the whole of it shows that it is the product of a serious mind directed towards the contemplation of eternal things resting on a pure moral foundation."

THE BIBLE.—A photo-lithographic copy, in Latin, the one used by Swedenborg, is before me. It was printed in the year 1696. It is small quarto, and makes about 900 pages. It is a curiosity, as showing his written notes, references, underscoring, &c. These are written with a very fine, sharp-pointed pen. Some idea of their extent may be formed by these facts: the book of the Prophet Hosea covers a few lines over 8 pages, and the number of written lines on the margin of the pages is 1206. The book of Joel contains a little over 3 pages and has 473 written lines. The book of Amos 6 pages and 695 written lines. The first 6 pages of Isaiah have 806 written lines. On 20 pages of the book of Ezekiel are some 2000 written lines. Thus on 64 pages of this Bible were over 5000 lines written. It was his daily companion for years. In short, few writers have ever lived who were greater students in the study of the Divine Word; or who have reproduced so large a proportion of it in his works, for the purpose of explaining and illustrating the subjects under consideration. There is no person known in history who has studied it more, or regarded it with a greater degree of reverence.

SWEDEN is a kingdom of Northern Europe, forming with Norway the Scandinavian peninsula. It is separated from Norway by the main chain of the Scandinavian Alps. Its extreme length is 970 miles, and breadth about 200 miles. Its coast line is 1400 miles, with numerous inlets and gulfs. The peninsula contains over 300,000 square miles, over 170,000 of which belong to Sweden. There is a plateau nearly 4000 feet high, which slopes gradually to the sea shore. Sweden, therefore, abounds in fine rivers and lakes. The lakes cover more than 11,000 square miles of its surface. Lake Wener has a surface of 2000 square miles. Its waters enter the Cattegat by the River Gotha. At the Trohätta Falls the Gotha descends by rapids 108 feet in 5 miles. Lake Wetter has an area of 715 miles, and is 300 feet above the sea. There are numerous rivers and lakes, but none are navigable excepting those which have been rendered so artificially. With the exception of the Klar and a few smaller streams, all the rivers have their source in the main mountain range. Sweden has remarkable facilities for internal navigation through this series of lakes, rivers, and bays, connected by more than 300 miles of canals. These furnish water communication between the Baltic and the North Sea. It may be interesting, in this connection, to state that in 1716 Polhem was ordered by Charles XII to build the celebrated docks of Carlscrona (the naval station), where Swedenborg was his assistant; and the next year they commenced the construction of locks at Trohätta Falls and Wenersborg, and projected the famous Gotha Canal. Sweden is largely a mineral country, and its iron is not excelled by any in the world, and is largely used in the manufacture of steel. Nearly 500 mines were open in 1873; the total yield of rock-iron was over eighteen million cwt.

In a letter from Polhem to Benzelius in 1710 he says, "With regard to young Mr. Swedenborg, I must confess I was extremely well pleased that he came here, like the others, of his own accord, and without first making any conditions; and as we were well pleased and satisfied with one another, his desire could be gratified without any difficulty, especially when I found him able to assist in the mechanical undertaking which I have in hand, and in making the necessary experiments; in this matter I am more

indebted to him than he is to me. Moreover, I value more highly a quick and intelligent person with whom I can enjoy the discussion of subjects on which I possess some little knowledge." It was the active and responsible duties connected with these great public improvements that gave Swedenborg an opportunity to show the talent that was in him; and his industry and application made him qualified for every position.

THE ECONOMY OF THE ANIMAL KINGDOM, considered Anatomically, Physically, and Philosophically. 2 vols., 8vo., 1000 pp. Contents: Chap. 1. Composition and Genuine Essence of the Blood. 2. Arteries, Veins, their Tunics, and Circulation. 3. Formation of the Chicken in the Egg.—Arteries, Veins, and Rudiments of the heart. 4. On the circulation of Blood in the Fetus, &c. 5. The Heart of the Turtle. 6. Peculiar Arteries and Veins of the Heart and Coronary Vessels. 7. Motion of the Adult Heart. 8. Introduction to Rational Psychology. 9. Motion of the Brain. Respiration of the Lungs. 10. Cortical Substance. 11. The Human Soul.

"The animal kingdom," he says, "the economy of which I am about to consider, . . . regards the blood as its common fountain and general principle. The blood is as it were the complex of all things that exist in the world, and the storehouse and seminary of all that exist in the body. It contains salts of every kind, both fixed and volatile, and oils, spirits, and aqueous elements; in fine, whatever is created and produced by the three kingdoms of the world, the animal, the vegetable, and the mineral. Moreover, it imbues the treasures that the atmosphere carries in its bosom, and to this end exposes itself to the air through the medium of the lungs."

"Since the blood then is an epitome of the riches of the whole world and all its kingdoms, it would appear as if all things were created for the purpose of administering to the composition and continued renewal of the blood. For if all things exist for the sake of man, and with a view to afford him the conditions and means of living, then all things exist for the sake of the blood, which is the parent and nourisher of every part of the body; for nothing exists in the body that has not previously existed in the blood. . . The sciences included in that of the blood are the whole circle of anatomy, medicine, chemistry, physics, and physiology; for the passions of the mind vary according to the states of the blood, and the states of the blood according to the passions of the mind. In a word, the science of the blood includes all the sciences that treat of the substances of the world, and of the forces of nature. For this reason we find that man did not begin to exist till the kingdoms were completed, and that the world and nature concentrated themselves in him, in order that in the human microcosm the entire universe might be exhibited for contemplation from its last end to its first."

Coleridge remarks on Nos. 208 to 214 of this work: "I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity, and felicity of diction, or in the weightiness of the truths contained in these articles."

On No. 231, also, he makes this note: "Excellent; so indeed are all the preceding in the matter meant to be conveyed; but this paragraph is not only conceived with the mind of a master but it is expressed adequately and with scientific precision." *Lit. Remains*, vol. IV, p. 424.

THE ANIMAL KINGDOM, considered Anatomically, Physically, and Philosophically, 2 vols., 8vo., 1248 pp.

He says in his prologue, "I intend to examine physically and philosophically the whole anatomy of the body; of all its viscera, abdominal and thoracic; of the genital members; and of the organs of the five senses; likewise the anatomy of all parts of the cerebrum, &c.; the cortical substance of the two brains, &c.; of psychology; the material organism of the body; of the soul; the doctrine of forms; of order and degrees; of series and society; of influx; doctrine of correspondence and representation; doctrine of modification."

From these he proceeds to rational psychology, which comprises action; external and internal sense; imagination and memory; affections; intellect, thought and will, and of instinct. Lastly of the soul, and of its state in the body.

"To accomplish this grand end I enter the circus, designing to consider and examine thoroughly the whole world or microcosm which the soul inhabits; for I think it is in vain to seek her any where but in

her own kingdom. Tell me where else can she be found than in that system to which she is adjoined and injoined, and where she is represented and momentarily exhibits herself to contemplation? The body is her image, resemblance, and type; she is the model, the idea, the head, that is, the soul of the body. Thus she is represented in the body as in a mirror. I am therefore resolved to examine carefully the whole anatomy of her body, from the heel to the head, and from part to part; and, for the sake of a closer approach, to examine her very brain, where she has disposed her first organs; lastly the fibres also, and the other purer organic forms, and the forces and modes thence resulting. Experience is at our side with a full horn of plenty. . . . The sciences are indeterminate and of no profit or advantage unless they be applied and made subservient to uses. What is a knowledge of numbers, ratios, figures, and forms in arithmetic and geometry apart from its benefits in civil life?" Vol. I, p. 15.

"For each organ is an individual, made up of an infinity of lesser individuals, whereof one and all live their own lives, exercise their own forces, and perform their own actions, and only rely upon the general system for supplies, which they can convert to use in their own way, and according to their own essence; and this no matter whether the supplies be supplies of blood and fluids or supplies of motion. The material always comes from without, but the disposal of it from within. These motions convert the organs from powers into forces; so that it may be stated as a law that the heart and the blood generate the body; but that the brain and the lungs make use of it, and wield it as an instrument of action. As a rude illustration of this we may instance the case of human machines. The fabrication of a steam engine by artificers in the workshop is one thing, and analogous to the formation of the body by the blood, the vessels, and the heart; but to make use of the same engine requires altogether a different series of powers,—fire, water, steam, and a new order of workmen, analogous to the brain, the lungs, and their motions."

These four volumes on the Human Body, containing 2248 pages, are said by experts to be the most complete and perfect description of the human body that has yet been made.

"The Animal Kingdom," says the translator, "has a distinguishing feature which it is hoped will conciliate all parties; I mean the citations from the old anatomists,—from those who were the original geniuses in this field of observation." These citations are given as an introduction to each chapter. In the Animal Kingdom are nearly 1100 citations from 169 authors. In the Economy of the Animal Kingdom are 677 citations from 129 authors.

These facts may help to give an idea of the amount of labor bestowed upon his works before they went to press.

THE GENERATIVE ORGANS, considered Anatomically, Physically, and Philosophically. A posthumous work by E. Swedenborg. Translated by Dr. Wilkinson. In the translator's advertisement is this extract: "It is a delicate subject which the present treatise embraces, but it is one which cannot be unknown. When we are little boys and girls, our first queries about our *science* are answered by the authoritative dogma of the 'silver spade;' we were dug up with that implement. By degrees the fact comes forth. The public however remains for ages in the silver-spade condition of mind with regard to the science of the fact; and the doctors foster it by telling us that the whole subject is medical property. Swedenborg wants to tell us on the other hand all about these mysteries; and we suppose the time has come when we may begin to know. There is nothing wrong in the knowing; and though the passions might be stimulated in the first moments by such information, yet in the second instance they will be calmed by it; and ceasing to be inflamed by the additional goad of curiosity and imagination, they will cool down under the hydropathic influences of science. Well-stated knowledge did never yet contribute to human inflammation; and we much question whether the whole theory of the silver spade be not a mistake; and whether children should not be told the truth from the first; that before desire and imagination are born, the young mind may receive in its cool innocence the future objects of powers and faculties which are to be subject afterwards to such strong excitements. Vegetable generation supplies a beautiful and most decorous set of analogies for instruction in animal and human. But we repeat,

it will not be the great doctors, as such, but the great educators, from whom this information suited to the public, and the children, can be obtained."

EMANUEL SWEDENBORG AS A PHILOSOPHER AND MAN OF SCIENCE.—Dr. R. L. Tafel published a work with this title in 1867, 333 pages, 12mo. Part I is Emanuel Swedenborg as the Philosopher. No I. Swedenborg in Advance of his Age. 2. His Greatness. 3. His Character. 4. His Style. 5. His Science. 6. Importance of his Physiological Works. 7. Importance of the Physical and Mineralogical Works. 8. His Philosophy. 9. His Theology. 10. His published and unpublished Scientific and Philosophical Works. This Part I makes 217 pages, and contains citations from one hundred different sources.

Among the favorable testimonials are Prof. Atterbom, Bancelor, Dr. Von Baur, Baron Berzelius, Prof. Calvert, Carlyle, Coleridge, R. W. Emerson, M. Dumas, Dr. Von Gorres, Prof. Hamilton at Edinburgh, Count Hopken, Journal Encyclopédique of 1785, Paris, Dr. Oettinger, Prof. Patterson, Prof. Tafel, Tubingen, Prof. Thorild, Prussia. Some extracts from these, and other authors, will follow.

Part II is Swedenborg as the Man of Science, under five heads. 1. Swedenborg's Theories of Form. 2. Physiological Theories, and Anatomical Discoveries. 3. Chemical Theories. 4. Magnetic Theories. 5. Astronomical Theories. Under these heads Dr. Tafel gives names and dates of some thirty discoveries which had been named in his Principia, Economy of Animal Kingdom, and other works, some ten to fifty or more years before they were named by those who have since had the credit of a first discovery.

Among these are The Compound Nature of Atmospheric Air. This was discovered by Priestly in 1772-4, and others in 1775, 1784, and so on. It was announced in Swedenborg's Principia in 1722, fifty years before Priestly.

Again, the Composite Nature of Water. There were three rival claimants, Watt, and others, in 1783. Swedenborg's announcement was sixty-three years before the others. The science of Crystallography is of recent origin. M. Dumas, in a course of lectures, distinctly ascribes to Swedenborg the origin of this science.

The Law of Magnetic Intensity. Humboldt says in a note to Cosmos, Vol. I, page 179, "The first recognition of the law belongs, beyond all question, to Lammon, the companion of La Perouse (1787)." The publication of the same law, in nearly the same terms, took place in Swedenborg's Principia, in 1733, fifty-two years before La Perouse's expedition. Mean Latitudinal Positions of the Two Magnetic Poles and Equator. Humboldt says "the position of the magnetic equator, which was believed to be identical with the geographical equator, remained uninvestigated until the close of the 18th century." Swedenborg had affirmed this fact in 1734.

Southern Magnetic Axis longer than the Northern. This fact was not even suspected before the investigations of Prof. Hansteen in 1819. The fact was declared by Swedenborg in 1734, "as the result of experiment." Revolution of N. Magnetic Pole speedier than that of the S. Magnetic Pole. This was announced by Swedenborg in 1734 in the Principia, eighty-five years before Hansteen. There are four other discoveries in magnetism named, wherein Swedenborg gave the first announcement; and where others have credit for the same. The last thirty-three pages are devoted to Swedenborg's Astronomical Theories. He first gives the grounds on which the whole of Swedenborg's astronomical system is based, using his own words for the purpose, and then investigates the extent to which these theories have been confirmed by modern science. This is done under these heads: 1. Introductory Notes. 2. The Cosmical Structure of the Starry Heavens. 3. Translatory Motion of the Stars along the Milky Way. 4. The Sun's Position among the Stars. 5. The Stability of the Solar System. 6. Nebular Theories of Swedenborg and La Place. Then follow: (a) History of Nebular Theories. (b) Comparison of Swedenborg's and La Place's Nebular Theories. (c) Origin of Rotary Motion. (d) Swedenborg's Theory discussed. (e) Formation of the Mass or Sun from Nebulous Matter. (f) Formation of the Solar Crust, and its Disruption into Planetary Bodies. (g) Distribution of Orbs in the Solar System.

The stability of the solar system and the nebular theories of Swedenborg are confirmed by the latest observations of Tycho Brahe, Kepler, Halley, Herschel, Buffon, La Place, and others.

DISTINCTION BETWEEN PERMISSION AND PROVIDENCE.—"The Lord permits evil and the punishment of evil, but does not provide either, nothing but good being from him and the permission of evil for the sake of good. Jehovah's saying, 'I will destroy man,' signifies that man would destroy himself. Anger, wrath, fury, &c., are ascribed to Jehovah, although he is of an opposite nature. The Lord regulates and ordains things both universally and particularly. Afterwards, however, we ought to learn that nothing of evil comes from the Lord, much less that he kills and destroys, but that it is man who brings evil on himself, and ruins and destroys himself. . . . No evil comes from the Lord, but that they bring it upon themselves. Such is the state of equilibrium relating to all things in another life that evil returns upon him who commits it, and becomes the evil of a punishment which is inevitable. This is called the permission of evil, and is allowed for the sake of amendment, and thus the Lord turns all the evil of punishment into good, so that nothing but good is from him. The nature of the law of permission has been hitherto totally unknown, it being generally supposed that what is permitted is imputable to him who allowed it, in consequence of that permission; but the case is altogether otherwise, as will be shown, by the divine mercy of the Lord, in a future part of this work." A. C., 592.

When permission of evil is attributed to the Lord, it is not to be understood that he concurs in what he permits; thus, in temptations, his only concurrence is in leading man as to deliver him from evil and lead him to good. 2768.

Whatever exists is from the First and Supreme, thus from the Lord, because the all of life is from him; nevertheless, evils and falses are not from the Lord, because not from above. 9128.

Whatever is from the Lord is more immediately or more remotely from him in this order: 1. from will; 2. from good pleasure; 3. from love; 4. from permission: such are the degrees of divine influx and reception. In all, these degrees of the arcana of wisdom concerning Divine Providence far exceed human understanding; but the arcana of permission are few compared with those of love, good pleasure, and will. 9940. That leave to man to do evil is permission, which permission is necessary that he may be in freedom, and his freedom necessary that he may be disposed to receive good.

The Divine Providence continually accompanies by permitting and continually withdrawing from evil; but to be led to things happy in heaven is known and perceived not to be of man's own proper prudence, because it is from the Lord, and is effected of his Divine Providence by disposing and continually leading to good. 10,777-9.

OPINIONS CONCERNING EMANUEL SWEDENBORG.—J. W. FLETCHER.—"One hundred years ago Emanuel Swedenborg lived, wrote, and died. . . . He labored quietly, firmly, unremittingly. The truths he taught, unheeded in a former century, are re-appearing now in the leading men of England's Church,—Trench, Manning, Kingsley,—and the light that lonely man kindled amid the snows of Sweden has sprung from mount to mount, from height to height; and it shall live, for there is peace upon its brow, and in its eye the love which liveth, and which dieth not,—the love which is the sole fulfilling of the law,—the love which riseth high above both faith and hope, and is the primal element of God himself. Beginning at the smallest facts,—the humblest appearances of nature,—he worked his way up to the crown and coping stone, and bowed with adoration in the outer courts of eternity. He swept the circle of the sciences with a patient, unflagging energy."

"Swedenborg arose at a time when some manifestation of God was needed by the world,—an age of corrupt morals and stagnant faith,—an age when life had exhaled from the churches. . . . He perfected himself in all human science, and acquainted himself with all the terrestrial developments of the Deity. The most magnificent scholar of his age, he was at the same time the humblest Christian. Favored by kings, intimate with nobles and statesmen, and the learned of every land, he was without one particle of vanity, and labored as assiduously and devotedly as the humblest parish priest. . . . He has flung a bridge across the baseless, boundless chasm which separated the present from the to-come. . . . He has elevated woman to her true position, and set once and forever the perfect music into noble words. He has built up the desc-

crated temple of marriage, relit heaven's fire upon its shrine, and round about the porch engraved the sign and seal of heaven."

REV. DR. G. A. BEYER of Gottenburg, a contemporary.—"Swedenborg is generally known to be, as to his person and life, a God-fearing and virtuous, and also a quiet, peaceable, and well-reputed citizen; and in the public prints is declared to be a giant of learning in the various sciences; but especially is he known to have unbounded veneration for the Divine Word. The thoughts of such a man on matters of religion ought surely not to be condemned rashly, and without a previous most thorough examination. . . . Swedenborg from his early childhood has been innocent, pious, orderly, and not at all imaginative. Geometry, algebra, and mechanics preserved him from all extravagances. . . . What is hidden in darkness, the Lord will bring to light."

COLERIDGE says (Literary Remains, Vol. IV, p. 423): "I have often thought of writing a work entitled, A Vindication of Great Men Unjustly Branded, and at such times, among the names prominent to my mind's eye, have been. . . Emanuel Swedenborg. I remember nothing in Lord Bacon superior, few passages equal, either in depth of thought, or in richness, dignity and felicity of diction, or in the weightiness of the truths contained in these articles. I can venture to assert that, as a moralist Swedenborg is above all praise; and that, as a naturalist, psychologist, and theologian he has strong and varied claims on the gratitude and admiration of the professional and philosophical faculties."

The following is the opinion of Coleridge of the charge that Swedenborg was mad. It is a manuscript note on his copy of *De Cultu et Amore Dei*, on pages 4 to 6, in which Swedenborg briefly states his doctrine of forms.

"This," says Coleridge, "would of itself serve to mark Swedenborg as a man of philosophic genius, radiative and evolvent. Much of what is most valuable in the philosophic works of Schelling, Schubert, and Escherimayer is to be found anticipated in this supposed demented or madman. Oh, thrice happy should we be if the learned and teachers of the present day were gifted with a similar madness,—a madness indeed, celestial and flowing from a divine mind!" Coleridge's Literary Remains, Vol. IV, p. 424.

MR. GEORGE DAWSON, reckoned one of the best of the English lecturers, says, "The great effort for which he (Swedenborg) struggled was to make science religious. Philosophy and religion had been too long separated, and made distinct. Swedenborg turned to natural science, to metallurgy, chemistry, anatomy, and various other sciences to see whether they were not one with religion. . . . The Principia of Swedenborg might be ranked with the works of Des Cartes and Leibnitz, making for themselves a new theory of cosmogony."

FROM THE CRITIC.—"Few know that Swedenborg was a patient and comprehensive investigator, bold innovator, and great discoverer in almost every science before he appeared as a theological reformer. It cannot be supposed that a man comparable to Leibnitz in scientific acumen, and far surpassing him in scientific variety, should sink into a dreamer of foolish dreams the moment he ventured on the noblest subject of human inquiry."

THE PRINCIPIA—ON MAN.—"Look downward upon thyself, thou puny manikin! behold and see how small a speck thou art in the system of heaven and earth; and in thy contemplations remember this, that if thou wouldst be great, thy greatness must consist in this—in learning to adore Him who is Himself the Greatest and the Infinite." This author had watched and measured the play of its mighty forces, and had proclaimed after geometrical measurement the precise system or cluster of stars to which our Sun's system belongs, yea, had placed his finger on the very spot in that cluster five years before Herschel was born.

M. MATTER, HONORARY COUNSELLOR OF THE UNIVERSITY, &c., PARIS.—"There is not in history, there is not in any century, a more remarkable man than Swedenborg, under the aspect of the development of certain faculties of the soul; and in spite of all that he has written, or that has been written about him, there is no man that still offers to criticism a more worthy study. In the whole of the last century which produced so many eminent men, there is not one that was more vigorously constituted as to body and mind than Swedenborg; and there is not one who was

more industrious, more honest, more learned, more ingenious and more fertile as a writer, and a more lucid teacher. Not one in the whole of that century was better than Swedenborg, nor more beloved, and happier."

"We should never be able to finish," says a good judge, Prof. Schleiden, "if we should attempt to enumerate all the improvements which Swedenborg introduced in the working of the mines of his native country, and it would be impossible to say how great were his merits in promoting the industry and the arts of Sweden. Swedenborg might have become a member of all the academies in Europe if he had sought for these honors; but he informs us himself that he never took any steps in order to belong to any learned body. . . . Swedenborg explored, worked, and published by himself like an entire academy, and he assigned to himself scientific missions," &c.

E. PAXTON HOOD.—"And yet you say he is a fanatic. What, then, is a fanatic? One of the profoundest mathematicians of his age; a deep and acute thinker; a subtle logician; a various and versatile scholar; above all, a calm and most quiet bookman and penman; never rocked by passion or impulse; always, as far as humanity can be in equilibrium, weighing all his thoughts and all his actions; perpetually bent on giving reasons for things. . . . a whole life of invariable rectitude and doctrines and principles. Is this the portrait of a fanatic? . . . Always over the Norse and Icelandic mind there had hovered the scenery of a wonderful spirit-land; that mind flamed to this day over Europe in action, and in contemplation. . . . Who shall say to what extent we are indebted to that mind for the spirituality of our genius, and the sonorousness of our eloquence, the intrepidity of our action and the boldness of our conception; these are the characteristics of the Scandinavian mind. Swedenborg in the mightiest degree, inherited them all. In the *Principia*, Swedenborg may justly be regarded as taking his place by the side of Newton, Kepler, and Humboldt; climbing to the high places and mountain peaks of nature, and overlooking the material universe; that work belongs to the future still, but ever since it was written the mind of man has been marching up to it. Philosophers have neglected these writings, from the supposition that they were the productions of a mystic! My dear sir, what is a mystic? We are all mystics when we engage in some operation our neighbor does not understand. 'Tis an ignorant word. What a shocking mystic is an expert chemist, perhaps more so an expert mathematician. Every art, every trade, every science is mystic to the uninitiated."

MARQUIS DE THOME, in 1785.—"As Swedenborg, to a profound and universal knowledge, joined the purest virtue and the sweetest manners, he might be expected to meet with detractors; he accordingly has had them, and has them still. The indefatigable Swede continued to write on the most difficult abstract subjects, and, what is peculiar to himself, he always possessed the art of enabling all his readers to understand them, by the method, precision, and clearness with which he conducted the discussion."

He says he was so well versed in the languages, particularly in Latin and the Oriental, that he was consulted by those who made a study of them their particular profession. Balzac, says De Thome, did great honor to the name of Swedenborg in the controversy which had arisen in Paris in the year 1785, on animal magnetism. DR. V. BAUK, a celebrated German professor, founder of the so-called Tübingen School of Theology, said to some of his students that "Swedenborg was the greatest mortal that ever lived." Through the influence of this professor all the original editions of Swedenborg's works were bought for the university library.

DR. OETTINGER, of Wurtemberg, author of *High Priesthood of Christ*, in 1772, says "Swedenborg was from his youth innocent, pious, and exemplary, and by no means addicted to imaginary pursuits. Geometry, algebra, and mechanics had guarded him against everything like fantastic studies. Diotrepes barked loudly against John the beloved disciple of Jesus; and why should we wonder that Swedenborg is so misrepresented and calumniated. . . . Swedenborg is, in my estimation, the forerunner of a new era."

THE NATIONAL QUARTERLY REVIEW, 1865.—"It is well known that the earlier period of Swedenborg's life, when men are most liable to be led astray by their imaginations, was devoted to chemical, mathe-

matical and philosophical researches, which must have effectually precluded all vagaries; nor did his illumination commence until he had established a literary reputation so irrefragable that his assertions were accepted as truth. If we regard him as an imposter, his whole life is a living refutation of the accusation. If we question his sanity, we are met with the assurance that the insane are found incapable of prolonged connected mental effort. The books he wrote, the languages he learned, and the correspondence he left, all bear conclusive evidence that his mental powers were unimpaired. In whatever aspect we regard this man he seems a mystery."

All these testimonials of Swedenborg's mental wealth seem to have dropped from his over-burdened pen rather as a relief to his own intellectual plethora than from those ambitions that are supposed to inspire most authors.

JOHN MILL, M. D. LECTURER.—"Swedenborg makes great demand on our faith, but none on our charity. In the great and glorious roll of worthies who have ennobled humanity there is no one that recurs to our memory just now who can stand a criticism with less fear of the ordeal than he can. Measure him as a man of science with Newton, and you will find him his equal in point of intellectual greatness. With Bacon and Plato he is great, amongst the greatest of the philosophers. With Boerhaave and Haller he is in the first rank of the physiologists. With the theological writers and Bible commentators, from Origen to Adam Clarke, and who has equaled him? Who shall picture the innocence and purity of his life, and simplicity of soul,—left the company of the great and learned, sat quietly to think and write in his study, or walked into Cold Bath Square to chat with the children."

BARON BERZELIUS says, "I have gone through some parts of the *Animal Kingdom*, which have interested me specially, and I have been surprised to find how the mind of Swedenborg has preceded the present state of knowledge, writing his work at the time when he did. I hope the anatomists and physiologists of our day will profit by his work, both for the purpose of extending their ideas, and of rendering justice to the genius of Swedenborg."

FRAZER'S MAGAZINE, 1857.—"A few of the most original of recent great men, Wordsworth, Coleridge, Flaxman, and Blake, among others, have admitted openly, or betrayed in their works unmistakably, a direct acquaintance with the Swedish mystic's writings."

MONTHLY REVIEW, 1844.—"In conclusion, we record our opinion, positively, and not relatively, wholly and without reservation, that if the mode of reasoning and explanation adopted by Swedenborg be once understood, the anatomist and physiologist will acquire more information, and obtain a more comprehensive view of the human body, and its relation to a higher sphere than from any single book ever published; and we may add, than from all the books which have been written (especially in modern times) on physiology, or, as it has been lately named, transcendental anatomy."

THE IDLER, 1856.—"Whatever may be our opinion of his doctrines, we cannot avoid revering, if not loving, the man; so simple, yet wise; so humble, yet gifted; so intensely devoted to the service of God, and so sincerely anxious to aid in the salvation of men."

VETERINARY RECORD, 1845.—"It may be observed that Swedenborg's *Animal Kingdom*, although differing *loto caelo* from the Bridgewater Treatises, is an endeavor to show the power, wisdom, the goodness of God, as displayed in the organic creation. In fine, his work is not to attempt to lead men out of atheism, but to lift theism into revealed religion. Revelation and philosophy, according to Swedenborg, could never be contrarious."

NEW AMERICAN ENCYCLOPEDIA.—"These works (the scientific and philosophical) afford evidence of a remarkably well-balanced mind, in which the beautiful and the practical, poetry and mathematics, were harmoniously blended together. His writings always breathe a pure devotional spirit; and persons to whom he was most intimately known, of high and low rank, bear testimony to the excellence of his private character."

DR. SPURGIN, President of Royal College of Physicians, London.—"It should be remembered that Swedenborg himself took the lead in this department of knowledge (i.e., psychology); for so long ago as the

year 1740 he published his *Introduction to a Rational Psychology*. We have studied it with much interest and advantage. Forty years of reflection, of comparison, and of observation, should, perhaps, enable us to assert for the work the pre-eminence which it merits.

"We have observed Swedenborg's progress through the sciences and philosophy, and have seen how, beginning at the lowest depths of nature, he gradually worked his way up to the very confines of the spiritual world."

A clergyman, member of Oxford University, saw in the library the True Christian Religion, and wishing to learn the nature of its contents, he was somewhat disconcerted at finding Swedenborg was the author, but nevertheless took it home. He read a few pages without making anything of them. The book attracted the attention of his man-servant, who used to read it. Finding the book frequently open, he asked the servant if he was reading it. "Yes, sir." "Do you understand it?" "Every word of it, sir; it is beautiful!" This induced him to try again. The result was, he became a most intelligent defender of the system therein opened.

Our clerical friend, after an honest and impartial examination of Swedenborg's writings, found them throughout distinguished for wisdom, intelligence, and science, and in every respect worthy of adoption. After the lapse of many years, he, like ourselves, finds increased and increasing reasons to recommend them heartily to the perusal of every sincere lover of truth, especially the minister of the Church of Christ. It would indeed be difficult for psychologists and theologians of the present day to explain the facts that an unlettered servant was able to discern that which the accomplished scholar at first failed to find in the theology of Swedenborg; and that the same accomplished scholar as he read and examined for himself found his prejudices against Swedenborg vanish, and his mind become more enlightened by the teachings of this great and good man than by all the learning that the University of Oxford could bestow. But let it not be supposed that this is a solitary instance of the triumph of that truth which Swedenborg proclaims. It is one amongst hundreds of the same kind, and can only be ascribed to the greatest of all physical blessings,—the possession of an "honest and good heart," in search of truth.

PROF. VON GÖRRES, UNIVERSITY OF MUNICH.—"Swedenborg was not a man to be carried away by an unbridled imagination; still less did he ever manifest during his whole life the slightest symptom of mental aberration. His natural disposition was tranquil, equal, thoughtful, meditative; as is the case with most of his Swedish countrymen, the powers of his understanding were preponderating, and he had carefully nourished and cultivated them, devoted to the greatest part of his life to unremitted studies. He was in life and disposition so blameless that no man ever dare intimate any suspicion of concerted deception; and posterity have no right to call in question the unsuspected testimony of those who lived in the same age as Swedenborg, and who knew him well; if this mode of judgment be permitted, all historical evidence, even the holiest and most venerable, might be reduced to nothing. If it be permitted to say that such a man had either imprudently deceived himself and the world, or had knowingly dealt in mere falsehood and lies, there is an end to the verification of historical events. In relation to these phenomena Swedenborg endeavored to penetrate the deepest depths of natural philosophy. He was guided in his researches by a mind clear, acutely analytic, endowed with skill, and well disciplined by mathematics and logic. He endeavored to raise the mind to that height from which the first created germ acted upon the creative spirit and power might be contemplated." After giving an analysis of the work he says of it: "A production indicative of profound thought in all its parts, and not unworthy of being placed on the side of Newton's Mathematical Principia of Natural Philosophy. He had a deeply penetrating sagacity, and a great and clear understanding, endowed with an indefatigable power of thought, which never ceased until he had sounded and explored his subject in all its depths. Many of the ideas unfolded in that work have since his time been most wonderfully confirmed through the investigations which Herschel has made into the structure of the heavens, polarization of light, magnetic operations, &c. There no where appears in the writings of Swedenborg a self-destroying contradic-

tion, nothing abrupt, disjointed or unconnected, or arbitrary or illogical, . . . but everything that he writes is so connected and uninterrupted as to present a perfect whole."

DR. C. MORTIMER, SECRETARY OF ROYAL SOCIETY, IN THE TRANSLATION OF CRAMER'S ART OF ASSAYING METALS, speaks thus of Swedenborg's work on the Animal Kingdom: "For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborg, entitled Principia, etc., in the second and third tomes of which he has given the best account, not only of the method and newest improvements in metallic works in all places beyond the seas, but also those in England, and in our colonies in America, with draughts of the furnaces and instruments employed. It is wished we had extracts of this work in English."

PROF. PATTERSON, of the University of Pennsylvania.—"The work put into my hands is an extraordinary production of one of the most extraordinary men that ever lived. Many of the experiments and observations on magnetism, presented in this work, are believed to be of much more modern date, and are unjustly ascribed to much more recent writers."

DR. MESSITER, an eminent physician in London, was an intimate friend of Swedenborg, and says, "I will venture to affirm that there are no parts of mathematical, philosophical, or medical knowledge, nay, I might justly say, of human literature, to which he is in the least a stranger." In a letter in relation to his works, he says, "they are the productions of a man whose good qualities resulting from his natural and acquired abilities, I can with much truth, from my frequent converse with him, assert, are a high ornament to human nature. Credulity, prejudice, or partiality, seem to have no share in his composition or character; nor is he in the least influenced by any avaricious or interested views."

R. W. EMERSON.—"There is one genius who has done much for this philosophy of life, whose literary value has never been rightly estimated. I mean Emanuel Swedenborg. The most imaginative of men, yet writing with the precision of a mathematician, he endeavored to ingraft a purely philosophical ethics on the popular Christianity of his time. . . . He pierced the emblematic or spiritual character of the visible, audible, tangible world. His writings would be a sufficient library to a lonely and athletic student. Not every man can read them, but they will reward him who can. The grandeur of the topics makes the grandeur of the style. One of the misanthropes and mastodons of literature, he is not to be measured by whole colleges of ordinary scholars. Swedenborg is a rich discoverer, and of things which most import us to know."

"Swedenborg's Economy of the Animal Kingdom is one of those books which, by the dignity of thinking, is an honor to the human race. . . . He is systematic and respective of the world in every sentence: all the means are orderly given; his faculties work with astronomical punctuality, and his admirable writing is pure from all pertness or egotism. . . . His varied and solid knowledge makes his style lustrous with points and shooting specula of thought, resembling one of those winter mornings when the air sparkles with crystals."

"No wonder that Swedenborg's ethical wisdom should give him influence as a teacher. To the withered traditional church, yielding dry catechisms, he let in nature again, and the worshiper, escaping from vesting of verbs and texts, is surprised to find himself a party to the whole of his religion. His religion thinks for him, and is of universal application. . . . It fits every part of life. . . . There is no such problem for criticism as his theological writings, their merits are so commanding."

He also remarked that it would require "a colony of men" to do justice to the works of Swedenborg.

DR. IMANUEL TAFEL, Professor of Philosophy at University of Tübingen, says, in a preface to Swedenborg's works: "From all these testimonies it appears that he was a man thoroughly at home in all departments of human science, and that he moved in them as in his own proper sphere. That he was by far the greatest scholar in his own country; that he was a most distinguished poet in his youth, an adept in the Oriental and Occidental languages, a thorough mathematician, a successful mechanician, a perfect metallurgist, an accomplished statesman, a profound philosopher, a sound theologian, and a man in whose

character were combined noble and pure sentiments, with a spotless, industrious, virtuous, and holy life, and who was adorned with all social virtues, so that he was venerated and beloved by all who knew him: a man, in fine, who, in all his doings, seems to have been especially favored by Divine Providence."

SWEDENBORG'S POSITION IN PHILOSOPHY AND THEOLOGY, as given by Prof. Imanuel Tafel: "Swedenborg placed faith above reason and experience, but he combined these three spheres again into one, and showed that divine things, provided they are true, may be comprehended as well as natural things, and that what cannot be thought of in connection with other things, can also not be believed. If we wish to be just, we must admit that it was Swedenborg who first removed philosophically the great difficulties contained in the problem of freedom, and that the problem of the world in general was first solved by him in a satisfactory manner."

REV. S. NOBLE, in the preface of his volume of the Divine Law of the Ten Commandments, says: "It will at any rate demonstrate that the doctrines, on the subjects discussed, of those who receive the theological writings of Swedenborg, are of the most pure and practical character; that while they disclaim austerity, they encourage no laxity; and that they consequently deserve the esteem of all to whom, as a mark of true religion, its practical tendency is deemed of importance." Mr. Noble was the author also of several other books, viz.: Important Doctrines of the True Christian Religion Explained, &c. The Plenary Inspiration of the Scriptures Asserted, and the Principles of their Composition Vindicated. An Appeal in Behalf of the Views of the Eternal World and State. The Astronomical Doctrine of the Plurality of Worlds, &c. He was for many years editor of the London Intellectual Repository, and was among the ablest of England's editors in the past generation.

PERSONAL TESTIMONIALS.—COUNT HOPKEN says: "I have known him forty-two years. He possessed a sound judgment upon all occasions, saw everything clearly and expressed himself well on every subject. . . He detested metaphysics. . . He was certainly a pattern of sincerity, virtue, and piety; and at the same time, in my opinion, the most learned man in this kingdom."

ROBHAM, Treasurer of Bank at Stockholm, says: "Even those who could not read his writings were always pleased to meet him in company, and paid respectful attention to whatever he said. In his conversations he inveighed against the spirit of dissension among the members of the Diet; and in acting with a party he was never a party-man, but loved truth and honesty in all he did."

DR. HARTLEY.—"He affects no honor, but declines it; pursues no worldly interest; and is so far from the ambition of heading a sect that wherever he resides on his travels he is a mere solitary." After his death he writes: "The great Swedenborg was a man of uncommon humility. He was of a catholic spirit, and loved all good men of every church, making at the same time candid allowance for the innocence of involuntary error."

REV. ARVID FERELIUS, pastor of the Swedish Church, London.—"The Assessor was a most cheerful and genial man. Far from desiring to force his discoveries on any one, he never spoke of them except when asked, in which case he gave precise answers. When he was contradicted, he kept silence." He called upon Swedenborg in his last moments, who received the Holy Communion. Previously thereto he asked him: "Mr. Assessor, is it to acquire a name, or for some other reason that you have written your various writings? If so, retract them. You are celebrated enough, and if you have spoken lies and remain in them, you cannot be saved!" The Assessor answered, "Mr. Pastor, as true as you see me here, and as true as I live, I have not written anything from myself, but the truth from God; and if you will pay attention to the truth, we will some time in eternity have important things to talk over together."

The last official act which he performed in England was the Assessor's burial. As a burial fee he received the copy of the Hebrew Bible, in two volumes, quarto, which constituted the Assessor's travelling library, and which he had most frequently made use of, and underscored everywhere. Many may suppose that Assessor Swedenborg was a singular and eccentric

person; this was not the case. On the contrary, he was very agreeable and complaisant in company; he entered into conversation on every topic, and accommodated himself to the ideas of the party; and he never mentioned his own writings and doctrines but when he was asked some question about them, when he always spoke as freely as he had written. If, however, he observed that any persons asked impertinent questions, or attempted to ridicule him, he gave them answers that quickly silenced them, without making them any the wiser.

MR. RICHARD SHEARSMITH of London, at whose house Swedenborg lived and died, uniformly gave "the most unequivocal testimony concerning him, both with respect to the goodness of his heart, and the soundness of his understanding. That from the first day of his coming to reside at his house, to the last day of his life, he always conducted himself in the most rational, prudent, pious, and Christianlike manner," &c.

MRS. HART, his printer's wife, said that he was of such a nature that he could impose upon no one; that he always spoke the truth on every little matter, and would not have made an evasion though his life had been at stake.

His faithful domestics, the old gardener and his wife who kept his house near Stockholm, told Robsham with much tenderness that they had frequently overheard his strong agony of mind vented in ejaculatory prayer during his temptations. He often prayed to God that the temptations might leave him, crying out with tears, "Lord, God, help me; my God, forsake me not." When the temptation was over, and they enquired of him the cause of his distress, he answered: "God be praised, it is all removed. Be not uneasy on my account; all that happens to me happens with God's permission, and he will suffer nothing that he sees I am unable to bear."

Swedenborg was a praying man in teaching and in practice. "The Lord," he says, "wills that man should first ask and will, and the Lord afterwards answers and gives for this reason, that it may be appropriated to him. Man is continually praying, when he is in the life of charity, although not with the mouth, but with the heart."

TESTIMONY OF A SKULL.—Flaxman, the sculptor, examined the skull of Swedenborg at Mr. Charles A. Tulks', in the presence of Mr. Clowes and Mr. Clover, and he said: "How beautiful the form, how undulating the line here: here's no deficiency, Mr. Clowes." Smiling he said, "Why I should almost take it for a female head, were it not for the peculiar character of the forehead." On the question whether a cast should be taken, Mr. Flaxman observed that "the skull was worthy of it for its mere beauty."

MR. STEPHEN PENNY of Dartmouth, England, October 15, 1743, says: "Accidentally reading the advertisement of Arcana Celestia, I ordered one. . . I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation (and upon that account is too lightly regarded by the major part of the present Christian world), proved to be as delightful, instructive, and as necessary for the knowledge of Christians as the New. This Arcana Celestia gives me the fullest satisfaction. But the illumined author, whoever he is (is it Mr. Law?), must expect a considerable army of gownmen to draw their pens against him: it is a blessing their power is prescribed within impassable bounds."

[From this may be seen some of the reasons why intelligent and devotional minds are drawn to Swedenborg and his writings.]

THE HEAVENLY ARCANAE which are contained in the Holy Scriptures, or Word of the Lord Unfolded, &c. This was the first of Swedenborg's theological works, and makes twelve volumes, 8vo., containing 5333 pages, averaging about 600 pages each. They were prepared and printed between 1749 and 1756.

The author says in his introduction that "The Word of the Old Testament contains the arcana of heaven, and how all its contents, to every particular, regard the Lord, his heaven, the church, faith, and the things relating to faith, no man can conceive who views it from the letter alone; for the letter suggests only such things as respect the externals of the Jewish Church, except in a few cases, where the Lord revealed and unfolded them to the apostles; and that all are significative of heaven."

"But all and every part of its contents, even the most minute, signify and involve spiritual and celestial things of which the Christian world is ignorant, in consequence of which little attention is paid to the Old Testament. This truth might appear plainly from this circumstance: that the Word, being of and from the Lord, could not have any existence unless it contained, interiorly, such things as relate to heaven, to the church, and to faith. For if this be denied, how can it be called the Word of the Lord, or be said to have life in it? For whence is its life but from those things, which possess life? that is, all things in it, both in general and particular, have relation to the Lord, who is real and essential life? Wherefore, whatever does not interiorly regard him does not live; nay, whatever expression in the Word does not involve him, or in its measure relate to him, is not divine.

Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as with man, who consists of two parts, an external and an internal. The external man separate from the internal is the body, which in such a state of separation is dead,—the internal is that which lives and causes the external to live. The internal man is the soul; and thus the Word, as to the letter alone, is like a body without a soul. While the mind abides in the literal sense only, it is impossible to see that it is full of such spiritual contents. Thus in these first chapters nothing is discoverable in the literal sense but the creation of the world, the garden of Eden, Adam, &c. Scarcely a person supposes they relate to anything else. But that they contain arcana which were never before revealed will sufficiently appear from the following pages, where it will be seen that the first chapter of Genesis, in its internal sense, treats of the NEW CREATION of man, or of his REGENERATION in general, and of the Most Ancient Church in particular. There is not a single syllable that does not represent, signify, and involve somewhat spiritual. That this is the case, however, in respect to the Word, it is impossible for mortals to know except from the Lord.

The times and states of the regeneration of man, in general, are distinguished into six. In this progress the Lord fights continually for him against evils and falses, and by such combats confirms him in truth and goodness. The time of combat is the time of the Lord's operation, wherefore a regenerate person is called by the prophets the work of the fingers of God; and the Lord does not cease to work until love becomes his ruling principle, and then the combat is over. A. C., 63.

There are four different styles in which the Word is written. The first was in use in the Most Ancient Church, whose method of expressing themselves was such that, when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented. This style is meant when Hannah prophesied, saying: "Speak ye what is high, let what is ancient come forth from your mouth." Such are called by David "dark sayings of old." The second style is the historical, occurring in the books of Moses, from the time of Abram, Joshua, Judges, Samuel, and Kings, in which the historical facts occurred as related, although each and all of them contain things altogether different in the internal sense, which are explained in their order. The third style is the prophetic, which is also explained. The fourth style is that of the Psalms of David, which is intermediate between the prophetic style and that of common speech. Here, under the person of David as a king, the Lord is treated of in the internal sense. A. C., 66.

Man was so created by the Lord that during his life in the body he is capable of conversing with spirits and angels, as was indeed common in the most ancient times; for, being a spirit, although clothed with a body, he is *one to nature with them*. However, in process of time, mankind so immersed themselves in corporeal and worldly things, almost caring for nothing else, that the way became closed; nevertheless it is again opened as soon as bodily things are removed, and then man is introduced amongst spirits, and dwells with them. A. C., 69.

What, therefore, is meant in the case of Swedenborg by opening the spiritual sight? In a tract on which he was engaged a short time before his death, and which was printed by Dr. Immanuel Tafel in the Spiritual Diary, he says: "In place of the miracles that were done in the church before the Lord's coming, at the present time there has been a manifestation of the

Lord himself, an introduction into the spiritual world, and thereby immediate light from the Lord, illustration in such things as constituted the interior of the church, but principally an opening of the spiritual sense of the Word, in which the Lord is his divine light. These revelations are not miracles, for every man is as to his spirit in the spiritual world, yet without being separate from his body in the natural world. In my case, however, there is a certain separation, but only as to the intellectual part of my mind, and not as to my will part. Man has an internal and external respiration (A. C., 9281), his external from the world, but the internal from heaven. When he dies, the external ceases, but the internal, which is imperceptible during the life in the body, continues."

OF MARRIAGE he says, *A man shall cleave unto his wife, and they shall be one flesh*. All the laws of truth and rectitude flow from celestial principle, or from the order of life of the celestial man, for the whole heaven is a celestial man because the Lord alone is a celestial man, and as he is the all in all of heaven and the celestial man, they are thence called celestial. . . . Every law of truth and rectitude flows from celestial principle, or from the order of life of the celestial man, so, in an especial manner, does the law of marriages. It is the celestial marriage from and according to which all marriages on earth will be derived; and this consists in there being one Lord and one heaven, or one church, whose head is the Lord. The law of marriages thence derived is that there shall be one husband and one wife, who are thus the exemplar of the celestial man. This law was revealed to the Most Ancient Church. But when their posterity ceased to be internal men, and became external, then they married a plurality of wives. . . . When the church declined from its celestial state, they had no longer any perception of happiness in conjugal love, but in multiplied connections, which is a delight of the external man. This is called by the Lord hardness of your heart, on account of which they were permitted by Moses to marry a plurality of wives. A. C., 162.

Circumcision denotes purification from foul loves. They who are under the influence of self-love and the love of the world cannot by any means believe that they are in such filthiness and uncleanness as they really are; for there is a certain pleasurable delight which soothes, favors, and flatters them, and causes them to love that life, and to prefer it to every other; the consequence of which is that they think there is no evil in it. For whatever favors any one's love and consequent life is believed to be good. Hence also the rational principle consents, and suggests falsities which confirm that conclusion, and which cause such a degree of blindness that the nature of heavenly love is not at all seen, or if it is seen, they in heart say that it is something miserable, or a thing of naught, or a mere imaginary existence, which keeps the mind in a state like that of sickness or disease. But that the life of self-love and the love of the world, with its pleasures and delights, is filthy and unclean may appear to every one who will be at the pains to think according to the rational faculty with which he is endowed. It is from self-love that all evils come which destroy civil society: all kinds of hatred, of revenge, of cruelty, yes, all adulteries, flow thence as so many several streams from a filthy pit. It is the source of all things called sins, crimes, abominations, and profanations. A. C., 633-4, &c.

When this reigns, heavenly love from the Lord is repelled, perverted, and defiled. The Lord was born as a man that he might assume the iniquities and evils of the human race in order to overcome them; and such evils could only be put on in the hereditary way. Unless he had thus come, and by temptations admitted into himself had subdued the hells and glorified his human, the human race could not have been saved. A. C., 1573, 1676. The Lord came into the world that he might be made justice for the human race; and he made himself justice, by temptations and by victories therein, over all evils and over all the hells. The Lord's advent in the world, and union of the human with the divine, was the means of saving the human race. A. C., 1813.

He who knows the formation of good from truths knows the veriest arcana of heaven, for he knows the arcana of the formation of man anew, or the Lord's kingdom with him. A. C., 8772.

Man is so created that the divine things of the Lord may descend through Him into the ultimate things of nature, and from the ultimate things of nature may ascend to Him; so that man might be a

medium of union between the divine and the world of nature, and thus have life from the divine. A. C., 3702. All the arcana of the world of nature are contained in man. A. C., 3702.

HEAVEN AND ITS WONDERS, AND ALSO HELL, from Things Heard and Seen. Printed in London, in 1758, 424 pp., 8vo. Contents: The Divine of the Lord makes heaven, and this is love to him and charity towards the neighbor; the heavens consist of innumerable societies; there is a correspondence of all things of heaven with all things of man, and of earth; the Sun in heaven; also light and heat; four quarters; changes of state of angels; time; representatives and appearances; garments; habitations and mansions; space; consociations and communications; governments; power of angels; speech of angels with man; writings; wisdom of angels; innocence of angels; peace; conjunction with the human race; nations, &c., out of the church; infants in; wise and simple; rich and poor; marriages; employments; joy and happiness; immensity; concerning the world of spirits, and state of man after death; what the world of spirits is; every man is a spirit as to his interiors; man's resurrection from the dead; man after death in a perfect human form; his memory, thought, and affection as in the world, and leaves nothing except his earthly body; man is after death as his life was in the world; his delights after death are turned into corresponding delights; concerning the first, second, and third states of man after death; no one comes into heaven from immediate mercy; it is not so difficult to live a life which leads to heaven as it is supposed.

Concerning Hell.—The Lord rules the hells; the Lord casts no one down into hell, but the spirit casts himself down; all in the hells are in evils and furies, originating in loves of self and the world; what is meant by infernal fire; what by gnashing of teeth; malice and wicked arts of infernal spirits; appearance, situation, and plurality of the hells; equilibrium between heaven and hell; man is in freedom through the equilibrium between heaven and hell.

THE DIVINE PROVIDENCE.—This work makes an octavo volume of 308 pages, including an index of 34 pages. It opens with these positions:—

That the universe, with all and everything therein, was created from the divine love by the divine wisdom; that these proceed from the Lord as a one.

That the Divine Providence of the Lord has for its end a heaven out of the human race. That heaven is conjunction with the Lord; and a man by creation is such that he can be more and more nearly conjoined; that he becomes wiser and happier in proportion as he is so conjoined, and appears to himself to be more distinctly at his own disposal, and perceives more evidently that he is the Lord's. The divine providence in all it does has respect to what is infinite and eternal from itself, especially in saving the human race.

It is a law of the Divine Providence that man should act from liberty according to reason. The two faculties, rationality and liberty, are from the Lord in him.

It is a law of the Divine Providence that a man as from himself should remove evils as sins in the external man, and that thus and no otherwise the Lord can remove evils in the internal man, and then at the same time in the external.

It is a law of the Divine Providence that a man should be led and taught from the Lord out of heaven by the Word, and by doctrine and preaching from the Word, and this in all appearance as from Himself.

A man is led of the Lord by influx, and taught by illumination.

Divine Providence has respect to things eternal, and not to things temporary, except so far as they accord with things eternal.

Every worshiper of self and of nature confirms himself against the Divine Providence.

Evils are permitted for a certain end, which is salvation.

Every man is in evil, and he is to be withdrawn from evil that he may be reformed.

Evils cannot be removed except they appear.

In proportion as evils are removed, they are remitted.

The Divine Providence is equally with the wicked and the good.

The wicked continually lead themselves into evils; but the Lord cannot entirely lead the wicked out of

evils and into goods so long as they consider self-derived intelligence to be all, and the Divine Providence nothing.

The Lord governs hell by opposites, and the wicked who are in the world he governs in hell as to interiors, but not as to exteriors.

That every man may be reformed.

The end of creation is a heaven out of the human race.

Thence it is that *those are saved who acknowledge a God and lead a good life.*

That it is man's own fault if he is not saved.

All are predestined to heaven, and none to hell.

The Lord cannot act against the laws of the Divine Providence.

The operation of the Divine Providence in saving a man begins at his birth, and continues to the end of his life, and afterwards to eternity.

That momentaneous salvation from immediate mercy is impossible.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM.—212 pp., 8vo. Contents: That love is the life of man.

That God alone, consequently the Lord, is love itself, because he is life itself; and that angels and men are recipients of life.

That the divine love and wisdom are substance and form, and exist in other beings or existences created from itself. All created things in a certain image represent man; the uses of all created things ascend by degrees from ultimates to man, and through man to God the Creator, from whom they had their origin. The Divine fills all spaces of the universe without space; is in all time without time; and in the greatest and least things is the same.

That the angels are in the Lord, and the Lord in them; and that as the angels are recipients, the Lord alone is heaven.

That the divine love and the divine wisdom, which proceed from the Lord as a Sun, and cause heat and light in heaven, is the proceeding divine which is the Holy Spirit.

That the Lord created the universe and all things in it by means of the Sun, which is the first proceeding of the divine love and the divine wisdom.

That the Sun of the natural world is pure fire, and therefore dead, and since nature derives its origin from that Sun, that it also is dead.

That without two Suns, the one living and the other dead, there can be no creation.

That the end of creation, which is that all things may return to the Creator, and that there may be conjunction, exists in its ultimates.

In Part Three of this work the subject of degrees is very fully explained.

Degrees are of two kinds, degrees of altitude and degrees of latitude. The knowledge of degrees is as it were the key to open the causes of things, and enter into them; without it scarcely anything of cause can be known; for without it, the objects and subjects of both worlds appear so general as to seem to have nothing in them but what is seen by the eye; when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid can by no means be discovered unless degrees be understood, for exterior things advance to interior things, and these to inmost by degrees.

DEGREES OF LOVE AND WISDOM.—Moreover, without a knowledge of these degrees, nothing can be known of the difference of the interior faculties of the mind in men; or, therefore, of their state as to reformation and regeneration; or, of the difference of the exterior faculties, which are of the body as well of angels as of men; and nothing at all of the difference between spiritual and natural, or therefore of correspondence; yea, or of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts; or of the differences between the forms of the vegetable kingdom and between the materials which compose the mineral kingdom. All perfections increase and ascend with degrees, and according to degrees, because all predicates follow their subjects; and perfection and imperfection are general predicates, for they are predicated of life, of powers, and of forms. *Perfection of life* is perfection of love and wisdom; and as the will and the understanding are receptacles of love and wisdom, perfection of life is also perfection of the will and understanding, and thence of the affections and thoughts; and as spiritual heat is the continent

of love, and spiritual light is the continent of wisdom, perfection of these also may be referred to perfection of life. *Perfection of powers* is the perfection of all things that are actuated and moved by life, without having life themselves; such powers are the atmospheres in their actualities; such powers are the interior and exterior organic substances in man and in all kinds of animals; and such powers are all things in the natural world which possess activities immediately and mediately from the natural Sun. *Perfection of forms* and perfection of powers make one, for such as the powers are such are the forms; only that forms are substances, but powers are their activities, wherefore, they have both similar degrees of perfection: forms which are not at the same time powers are also perfect according to degrees.

CONJUGIAL LOVE AND ITS CHASTE DELIGHTS;—also, Adulterous Love and its Sinful Pleasures.

This work, including index, makes 472 pages, 8vo. of which 87 pages are devoted to the last branch of the subject.

The contents of this volume, although liable to be misunderstood, are all important to be rightly understood and regarded.

1. Preliminary relations respecting the joys of heaven and nuptials there.
2. On the state of married partners after death.
3. On love truly conjugal.
4. On the origin of love as grounded on the marriage of good and truth.
5. On the marriage of the Lord and the Church, and its correspondence.
6. On the chaste principle and the non-chaste.
7. On the conjunction of souls and minds by marriage, which is meant by the Lord's words: "They are no longer two, but one flesh."
8. On the change of the state of life which takes place with men and women by marriage.
9. Universals respecting marriages.
10. On the causes of coldness, separation and divorce in marriages.
11. On betrothals and nuptials.
12. On repeated marriages.
13. On polygamy: "The celestial blessedness of marriage can only exist from the Lord alone; and it does not exist with any but *those who come to him alone, and live according to his Commandments.*"
14. Concerning jealousy.
15. On the conjunction of conjugal love with the love of infants.

After this follows Part Second, or what is called Adulterous Love and its Sinful Pleasures.

The two loves here described are as opposite as heaven and hell. In short the sphere of one ascends from hell, and the other descends from heaven. Between those two spheres there is an equilibrium, and man is in it. A man is able to turn himself to whichever he pleases; but so far as he turns himself to the one, so far he turns himself from the other. Each sphere brings with it delights. Such are Swedenborg's positions. He shows that a conjugal union makes a man more and more a man, by elevating him into the higher spheres, while the delights of insanity destroy his manhood, and leave him a wreck in the lower spheres.

LOVE TRULY CONJUGIAL IS ESSENTIAL CHASTITY. The reasons for this are:—

1. Because it is from the Lord, and corresponds to the marriage of the Lord and the Church.
2. Because it descends from the marriage of good and truth.
3. Because it is spiritual in proportion as the church exists with man.
4. Because it is the foundation and head of all celestial and spiritual loves.
5. Because it is the orderly seminary of the human race, and thereby of the angelic heaven.

From these considerations it follows that love truly conjugal, viewed from its origin, and in its essence, is pure and holy, so that it may be called purity and holiness, consequently essential chastity. Chastity cannot be predicated of those who do not believe adulteries to be evils in regard to religion; and still less of those who do not believe them to be hurtful to society; or those who abstain only for various external reasons. Such, in brief, is Conjugial Love and its Chaste Delights. The author has shown that "Conjugial love having its origin in the union of goodness and truth, primarily in the Lord, and derivatively in the minds of married partners, marriage is essentially

a union of souls,—a union so intimate as to make the parties in that holy covenant spiritually one." Having shown the origin and nature of marriage, the author, in the second part of his work, proceeds to point out the origin and nature of adultery.

As marriage has its origin in the union of goodness and truth, adultery has its origin in the union of evil and falsity, primarily in the kingdom of darkness, and derivatively in the minds of those who are guilty of this evil. Adultery is therefore diametrically opposite to marriage, and absolutely destructive of it.

The author's leading object here is to place this awful truth in a clear light, that Christians may be made fully aware of the direful nature of this enormous evil, and be enabled to see how utterly subversive it is of spiritual and moral order, and how destructive it is of everything good and heavenly in the human mind. A secondary object which he has in view is to point out the distinctions which should be made between this greatest evil of human concupiscence and those other evils which are of a less malignant and destructive character. A knowledge of these distinctions being essential to a just and philosophical view of the subject, it is of much importance that they should be carefully and candidly considered. This is the more necessary as there is a tendency, originating, it may be, in zeal for good, to confound all distinctions on this subject, and to include all shades of the evil under one sweeping act of condemnation. *In consequence of this, the author of the present work may be hastily and most unjustly regarded as countenancing evil, because he discriminates between evils of greater and lesser magnitude, and points out the different nature and consequence of each, so that man may be led to avoid the greater acts of criminality.* The grounds of these distinctions are fully explained.

We may remark that it is a doctrine of the author that there is nothing which exists but what has its opposite, and that where opposites meet, but do not touch, there is an intermediate in which they are in equilibrium. This truth being universal, it may be illustrated by other cases which are analogous to the present, and which are intimately connected with it. Thus heaven and hell are diametrically opposite to each other; but between them there is an intermediate state where they are in equilibrium. Now the author shows in the present work that marriage and adultery are as opposite to each other as heaven and hell,—marriage having the same constituents as heaven, from which it descends, and adultery having the same constituents as hell, from which it comes. Between these opposites there is an intermediate state, where there is an equilibrium, in which there is the freedom of choosing between them. Intermediate between the love of marriage and the love of adultery are all those affections which are neither purely conjugal on the one part nor merely adulterous on the other. In the middle point, where there is equilibrium, is sexual love in its first activity; and all progression from this must be upward towards conjugal love, or downward towards its opposite. So far as any one inclines and looks from this middle state to marriage, he has the capacity of becoming spiritual and heavenly; but so far as any one inclines and looks from it to adultery, he becomes sensual and infernal.

From this it appears that all affections which are not conjugal are evil; the only difference between them being that some are less so than others. The author speaks of all such affections as being opposite to conjugal love, though not all diametrically opposite to it, as adultery is. Even of the most restricted of those affections he says, "it is an unchaste, natural, and external love, whereas the love of marriage is chaste, spiritual, and internal." It is clear, therefore, that he regards every deviation from the purity of conjugal love as an evil, though not as an evil of the same degree.

It is a principle insisted on throughout the author's writings, that the Lord's providential care extends equally over the good and the evil, and even to the minutest of their states and circumstances.

The laws of permission are laws of the Divine government; for evil cannot be prevented, even by Omnipotence, without destroying the faculty of free-will in man, and putting a stop to the whole work of human salvation. But while the permission of evil is of the Lord's providence, the Lord permits evil on a principle consistent with Divine wisdom and benevolence,—he permits a less evil to prevent a greater. *The Lord leads the wicked that he may lead them out of evil into good, and, where this cannot be effected, that he may lead them out of a greater evil into one that is less.*

The permissions of evil which are to be found in this part of the work are granted on a principle imitative of the Divine government. They are not of will, but of necessity. They are not licenses but restrictions. They are not intended, and are not calculated, to lead men away from good, but to draw them away from evil; and if it be only from a greater to a less the intention is good and the result is beneficial. The aim of the writer is therefore to show, that, while it is impossible to prevent the evil of which he treats, it is of the greatest consequence that it should be brought under such restrictions as shall make it in the least possible degree opposed to marriage; since so far as the natural love of the sex inclines to adultery, so far it destroys conjugal love, and makes man infernal; but so far as it inclines to marriage, so far the conjugal principle may be preserved, and with it the capacity of salvation. After pointing out many varieties of evil, and explaining how they act upon the spiritual state of man, he shows what in each case is the least injurious. And as whatever tends most to destroy his capacity for heaven, it is surely important that those who are liable to be led away into an evil to which corrupt human nature is but too prone should be warned against those forms and degrees of it which are most detrimental to their true welfare.

When we reflect that the whole aim of the writer is to limit a great and common evil, and to bring it within the narrowest possible limits, both of extent and malignity, we must be satisfied that he has dealt with this subject in a spirit of true Christian intelligence and charity, and with as much delicacy as the nature of the subject would admit, considering that he designed to go to the root of the evil, and trace it through its whole course to its ultimate effects and final consequences.

While therefore the author distinguishes the different degrees of evil, he cannot be justly understood as sanctioning even the least. In drawing any conclusion from what he says of unchastity, as practiced in the world, it must be borne in mind that he shows it to be an evil that can be practiced by men only while they are in a natural or unregenerated state; it being inconsistent with a spiritual state of mind and with the life of heaven, and consequently with the Christian religion, which is intended to prepare men for heaven. No one therefore, if guided by the principles of the true Christian religion, can indulge in any of the forms of unchastity which the author has pointed out.

THE APOCALYPSE EXPLAINED, according to the spiritual sense, in which are revealed the arcana which are there predicted, and have been hitherto deeply concealed. 5 vols., 8vo, 2825 pp. "Many," says Swedenborg, "have expounded this prophetic book, which is called the Apocalypse; but all having been unacquainted with the internal or spiritual sense of the word, they have applied the various particulars of its contents to the successive states of the church, with which they have become acquainted from history; besides which they have applied many of them to the concerns of civil governments. Hence it is that those expositions are for the most part conjectures, which can never appear in such a light as would admit of their being established as truths; wherefore, as soon as they are read, they are laid aside among other matters of mere opinion. The reason why the explanations of the Apocalypse which are extant are of this description is, as just observed, because they who produced them know nothing of the internal or spiritual sense of the Word; when, nevertheless, all things which are written in the Apocalypse are expressed in a style similar to that in which the prophetic parts of the Old Testament are written, and in general, in which the whole Word is written, and the Word in the letter is natural, but in its inward contents it is spiritual; and being such, it contains a sense within it which does not at all appear in the letter."

From these considerations it is evident that the Apocalypse as well as the prophetic parts of the Old Testament cannot be understood, nor anything therein, unless the spiritual sense be known and unless there be given also a revelation from heaven where the whole Word is understood according to that sense. That this is the case will be sufficiently confirmed by the explication itself which follows:-

In the first chapter, "John writeth his revelations to the seven churches which are in Asia." Are these seven ordinary societies or congregations? According to this exposition, "the seven churches signify all

who are in truths from good or in faith from charity."

No others are of the church. The two principal things constituent of the church are the acknowledgment of the divine of the Lord in his human, and the application of truths from the Word to life. The church specifically is where the Word is, and where the Lord is known by the Word. A church is a church from its doctrine, and a life according thereto. These seven churches signify all who are of the church, or all things of the church, viz.: *Doctrine* in what is written to the churches in Ephesus and Smyrna; a *life* according to doctrine in what is written to Thyatira and Sardis; *Faith according to Life*, in what is written to the churches in Philadelphia and Laodicea. And inasmuch as doctrine cannot be implanted in man's life, and become the doctrine of faith, unless he combat evils and falsities, which he possesses hereditarily, therefore that combat is also treated of in what is written to the church in Pergamos; for the subject there treated of is concerning TEMPTATIONS, and temptations are combats against evils and falsities. That temptations are treated of at length in No. 130. By the churches here mentioned are not to be understood any churches in Ephesus, in Smyrna, &c., but all who are of the church of the Lord, and by each church something which constitutes the church in man. And because the first things of the church are the knowledges of truth and good, and the affection of spiritual truth, therefore the subject treated of is concerning those things signified by each church.

Love constitutes heaven; it also forms the church; for all the societies of heaven, which are innumerable, are arranged according to the affections of love, and likewise all within each society; so that it is the affection of love, according to which all things are engaged in the heavens, and not in any case according to faith alone. Spiritual affection, or love, is charity; hence it is manifest that no one can enter into heaven unless he be in charity.

Thus Swedenborg goes through the Apocalypse, and explains every verse. The Index makes near 200 large pages of small type, and has over 5000 references to where passages are explained. This alone would make a good-sized volume, and contains a vast amount of most valuable information and instruction.

THE APOCALYPSE REVEALED, wherein are disclosed the Arcana there foretold. 2 vols., 8vo, 956 pp., with an Index of words, names, and things; of memorable relations; and of passages of Scriptures, making 136 pages. The contents of each chapter, and then of each verse, are given, after which follows the explanation. "The Apocalypse," says the author in his preface, "like the rest of the Word, treats not, in its spiritual sense, of mundane things, but of such as are heavenly, thus not of empires and kingdoms, but of heaven and the church."

He gives a full description of the formation of the new heaven and new earth. "The heaven here treated of is," he says, "the heaven collected from among Christians from the time of the Lord's being in the world, and from such of them as approached the Lord alone, and lived according to his precepts in the Word, by shunning evils as sins against God. Nothing can be more simple, viz.: 1st, to learn the precepts of the Word; and, 2nd, to practice them."

It is worthy of observation how Swedenborg has introduced into his exposition of the Scriptures almost every verse in the entire Word, and explained the same. There are in this work of two volumes sixty pages of "Index of passages of Scripture contained and referred to," making over fifty thousand references to where verses are explained. These indexes were prepared by Swedenborg himself, as he wrote his larger works, for the convenience of easy reference. In this preface he says: "For upon a just idea of God, the universal heaven, and the church universal on earth, are founded, and in general the whole of religion; for by that idea there is conjunction, and by conjunction light, wisdom, and eternal happiness." He concludes thus: "The Lord said, moreover, by an angel unto John: 'Seal not the words of the prophecy of this book,' Chapter 22.10, by which is signified, that they are to be manifested and laid open."

THE TRUE CHRISTIAN RELIGION, containing the Universal Theology of the New Church. Contents: 1. God the Creator. 2. The Lord the Redeemer. 3. Holy Spirit. 4. Sacred Scripture. 5. Decalogue Explained. 6. Faith. 7. Charity. 8. Free Agency. 9. Repent-

ance. 10. Regeneration. 11. Imputation. 12. Baptism. 13. Holy Supper. 14. Consummation of the Age and Coming of the Lord. This was Swedenborg's last work, written when he was over eighty years old. It makes eight hundred and fifteen close pages, 8vo. It contains his body of divinity. "The whole of his theological works," says Dr. Wilkinon, "hermeneutical, visional, philosophical, dogmatic, and moral are summed up and represented in this deliberate system. There are none of his treatises so plain, or so well brought home to apprehension; none in which the yield of doctrine is so turned into daily bread, the food of practical religion. Viewed as a digest, it shows a presence of mind, an administration of materials, and a faculty of handling of an extraordinary kind. There is old age in it, in the sense of ripeness. If the intellectualist misses there somewhat of the range of discourse, it is compensated by a certain triteness of wisdom. As a polemic, not on y against the errors of the churches but against the evil lives and self-excusing of Christians, the work is unrivaled."

"The criticisms of doctrine with which it abounds are masterly in the extreme, and were it compared with any similar body of theology, we feel no doubt that the palm of coherency, vigor, and comprehensiveness, would easily fall to Swedenborg."

"If his old age is specially discernible in his True Christian Religion, it is in the wealth of the comparisons, which succeed each other with childlike volubility, though it must be confessed also with felicity. The child learns by comparison; the adult, more alive to intellectual beauty, decks his mind in colored garments and sets forth his theory as a captivation; the elder teaches, as the child learns, by comparisons again. There is nothing like them for power; they cleave to the mind in its youngest and still joyous parts; and are to abstractions what gold coin is to doubtful promises in air or upon paper. By them the good old men prattle to the young, who are the seed of the State, and the inheritors of the future. It was Swedenborg's last and most loving mode of speech to familiarize difficult things by telling us what the world is most like in the world about us: a method which he followed particularly in the True Christian Religion."

Dr. Hartley and Dr. Messier visited him in his last sickness, and asked him if he was comforted with the society of angels as before, and he answered that he was. Furthermore, they besought him to declare whether all that he had written was strictly true, or whether any part, or parts, were to be excepted. "I have written," he answered with a degree of warmth, "nothing but the truth, as you will have confirmed to you all the days of your life, provided you keep close to the Lord, and faithfully serve him alone, by shunning evils of all kinds as sins against him, and diligently searching his Word, which from beginning to end bears incontestable witness to the truth of the doctrines I have delivered to the world."

These were among his last words, and indicate the safe road for every human being to travel.

DOCTRINES OF THE NEW JERUSALEM.—Swedenborg wrote six small volumes, averaging about sixty pages each, called: Doctrines of the New Jerusalem concerning the Lord; Sacred Scriptures; Faith; Life; Charity; and Heavenly Doctrines. We know of no tracts in the language that open these important subjects with greater method and simplicity, directness, and clearness. The first is *THE LORD*, and is treated under thirty-eight heads. No. 1. The whole Sacred Scripture is concerning the Lord, and that the Lord is the Word.

"From Isaiah to Malachi," he says, "there is not anything which is not concerning the Lord: 'I have come a light into the world; he that believeth in me doth not abide in darkness.'" Light is the divine truth, thus the Word. On account of this, every one, even at this day, who goes to the Lord alone, when he reads the Word, and prays to him, is enlightened in it. He then shows what is treated in general and particular concerning the Lord. 1. That the Lord came into the world in the fullness of time, when nothing of the church remained; and unless the Lord had then come into the world and revealed himself, man would have perished. He says: "Unless ye believe that I am, ye shall die in your sins." 2. That the Lord came into the world that he might accomplish a last judgment and thereby subjugate the hells then ruling, which was done by combats, or by temptations admitted into his human by the mother, and by continual victories over them; and unless they had been subjugated, no man could have been saved. 3. That the

Lord came into the world that he might glorify his human, that is, unite it to the Divine, which was in him from conception. 4. That the Lord came into the world that he might establish a new church, which should acknowledge him as Redeemer and Saviour, and by love and faith towards him be redeemed and saved. 5. That he then at the same time established order in heaven, so that it should make one with the church. 6. That the passion of the cross was the last conflict or temptation, by which he fully conquered the hells, and fully glorified his human. To show this, over 250 texts of scripture are cited from thirteen of the Prophets. Again, that the Lord from eternity, or Jehovah, assumed the human to save men. Thus this matter is opened and explained, and every position rests upon citations from the Divine Word. One of them is that the Holy Spirit is the Divine proceeding from the Lord, and that it is the Lord himself. It is this *divine proceeding* that regenerates man, *when asked for*. "Woe to the foolish prophets who go after their own spirits. 'I dwell in the contrite and humble spirit, to revive the spirit of the humble,' &c. That Jehovah himself, that is, the Lord, spoke the Word by the Prophets. The conclusion of this book is in these words: 1. That God is one in person and in essence, and that he is the Lord. 2. That the whole Sacred Scripture treats of him alone. 3. That he came into the world that he might subjugate the hells and glorify his human; and that he did both by the temptations admitted into himself, and fully by the last of them, which was the passion of the cross; and that by that he became a Saviour and Redeemer; and that by it he alone has merit and righteousness. 4. That he fulfilled all things of the Word. 5. That by the passion of the cross he did not take away sins, but he bore them as a prophet, which is, that he suffered the church to be represented in himself, showing how ill it had treated the Word. 6. That the imputation of merit is not anything unless by it is meant the remission of sins after repentance."

THE SACRED SCRIPTURE.—This work is opened under twenty-seven heads. The first is the Sacred Scripture, or the Word is divine truth itself. The style of the Word is of such a nature as to contain what is holy in every verse, in every word, and, in some cases, in every letter; and hence the Word *conjoins man with the Lord, and opens heaven*. There are two things which proceed from the Lord,—divine love and divine wisdom, or, what is the same, divine good and divine truth; for divine good is of divine love itself, and the divine truth is of divine wisdom itself; and the Word in its essence, is both of these; and inasmuch as it conjoins man with the Lord, and opens heaven, therefore the Word fills the man *who reads it under the Lord's influence*, and not under the influence of his own proprium or self, with the good of love and truth of wisdom,—his will with the good of love, and his understanding with the truths of wisdom. Hence man has life by and through the Word. Then follows the proposition that in the Word there is a spiritual sense: what it is, and that it is in all and every part of the Word; and, owing to this sense, the Word is divinely inspired, and holy in every syllable.

From the Lord proceeds these principles: the celestial, the spiritual, and the natural, one after another. Whatsoever proceeds from his divine love is called celestial, and is divine good; whatsoever proceeds from his divine wisdom is called spiritual, and is divine truth: the natural partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third or highest heaven, are in that divine principle which proceeds from the Lord that is called celestial, for they are in the good of love from the Lord; the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are in that divine principle which proceeds from the Lord that is called spiritual, for they are in the truths of wisdom from the Lord; but men, who compose the Lord's church on earth, are in the divine natural, which also proceeds from the Lord. Hence it follows, that the divine principle proceeding from the Lord, in its progress to its ultimates, descends through three degrees, and is termed celestial, spiritual, natural.

That in the literal sense of the Word divine truth is in its fullness, in its sanctity, and in its power. The Word is pre-eminently the Word in its literal sense, for in this sense they are inwardly contained: "The words which I speak unto you, they are spirit, and they are life." The naked truths themselves, which are included, contained, attired, and comprehended, are in

the spiritual sense of the Word, and the naked principles of good are in its celestial sense. The Word in its glory was represented in the person of the Lord at his transfiguration.

The doctrine of the church ought to be drawn from the literal sense of the Word. That by this sense man has conjunction with the Lord and consociation with the angels. The church exists from the Word, and its quality with man is according to his understanding of it.

By means of the Word, light is communicated to those who are out of the pale of the church, and are not in possession of the Word. Without the Word no one would have any knowledge of God, of heaven and hell, or of a life after death, and much less of the Lord.

DOCTRINE OF FAITH.—Faith is an internal acknowledgment of truth. The old idea of faith was in assenting to something not known. Genuine faith, however, is an acknowledgment that a thing is so because it is true. There is a spiritual idea, of which few people have any knowledge, which enters by influx into the minds of those who are in the affection of truth, and dictates interiorly that the thing which they are hearing or reading is true or not true. In this idea they who read the Word in illumination from the Lord. To be in illumination is nothing more than to be in perception, and thence in an internal acknowledgment, that in a manner responds, as the ideas are presented, "This is true." They who are in this illumination are they who are said to be taught of Jehovah. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." "I will put my law in their inward parts, and write it in their hearts." Faith separated from truth entered and invaded the church together with the dominion of popery, because the chief security of that religion was ignorance of the truth. For which reason also they forbade the reading of the Word; otherwise they could not have been worshiped as deities, nor their saints invoked, &c. Hence it is plain what enormous falsities a blind faith is capable of producing. If any one thinks, or says, "Who can have that internal acknowledgment of truth which is called faith? I cannot;" I will tell him how he may: *shun evils as sins, and apply to the Lord; then you will have as much as you desire.* Charity and faith form a one, as the will and understanding do, because charity belongs to the will, and faith to the understanding. Faith without charity, or charity without faith, is like a form without an essence, which is not anything. Love to the Lord and love towards our neighbor is charity. There does not exist in man any love to the Lord, but in charity. *In this the Lord conjoins himself with man.* To say all in one word: in proportion as any one shuns evils as sins, and looks to the Lord, in the same proportion he is in charity, and therefore in the same proportion he is in faith. The Christian faith, in its universal idea, is that the Lord from eternity, who is Jehovah, came into the world to subdue the hells and to glorify his humanity; that without this no mortal could be saved; and that they are saved who believe in him; that no mortal could have been saved unless he came to remove hell from man; he removed it by combats against it and victories over it; thus he subdued it and reduced it to order, and under obedience to himself. The universal of the Christian faith on man's part is to believe in the Lord; for by believing in him a conjunction is effected whereby is salvation. To believe in him is to have confidence that he will save, and because no one can have such confidence but he who lives a good life, therefore this is implied by believing in him; hence, the union of faith and charity in life is what confers salvation.

DOCTRINE OF LIFE, from the Commandments of the Decalogue. Subjects treated:—

That all religion has relation to life; and the life of religion is to do good.

No one can do good, which is really good, from himself.

That so far as man shuns evils as sins, so far he does what is good, not from himself, but from the Lord.

That the good things which a man wills, and the pious things which he thinks and speaks, before he shuns evils as sins are not good or pious.

The man that shuns evils as sins loves truths, has faith, and is spiritual.

The Decalogue teaches what evils are sins.

That murders, adulteries, thefts, and false witness of every kind, with the concupiscences prompting thereto, are evils which ought to be shunned as sins.

That so far as any one shuns every kind of murders, adulteries, thefts, false witness, he receives the opposite love of his neighbor, of chastity, of sincerity, and of truth. It is not possible for any one to shun evils as sins, so that he may hold them inwardly in aversion, except by combats against them.

That man ought to shun evils as sins, and to fight against them, *as from himself.*

If any one shuns evils for any other reason than because they are sins, he does not shun them, but only prevents their appearing before the eyes of the world.

To what has been said above let these remarks be added: 1. That Christian charity, with every individual, consists in his performing faithfully the duties of his calling; for thus, if he shuns evils as sins, he daily does what is good, and is himself his own particular use in the common body; thus also the common good is provided for, and that of each individual in particular. 2. That other works are not properly works of charity, but are either its signs, or benefits or debts.

These positions are opened, explained, and fortified by near seven hundred citations from Scripture.

DOCTRINE OF CHARITY.—Every good a man does to the neighbor is of charity; and what kind of charity is cognizable from the three preceding things, namely: 1. How far he shuns evils as sins. 2. How far he perceives and knows what sins are. 3. How far he has seen them in himself, confessed them, and actually repented of them. These are the things which indicate to every man the kind of charity he possesses. There are judges who live pious lives and still think it no sin to adjudicate from friendship, from relationship, and respect to honor and lucre: nay, if they know that these things are sins, they confirm in themselves that they are not. An individual man, a society, a country, the human race, are the objects of charity, and all are the neighbor. A man ought to be a charity in form, not from himself, but from the Lord, thus to be a receptacle of charity. A man is born to become a charity, and cannot become a charity unless he perpetually does the good of charity from affection and its delight. The common good consists of the following things: that in a society or kingdom there be,—1. What is divine among the people. 2. That there be justice among them. 3. That there be morality. 4. That there be diligence, skill, and probity. 5. That there be the necessities of life. 6. That there be the things necessary for carrying on occupations. 7. The things necessary for protection. 8. That there be a sufficiency of employment; for this is the source of the three preceding necessary things.

That ministries, functions, offices, and various employments, are the goods which individuals perform, and from which the community exists.

That a man is born to become a charity, which he cannot become unless he perpetually does the good of use to the neighbor from affection and its delight.

In heaven all who do *use* from the affection of *uses* derive from the communion in which they are that they are wiser and happier than others. To do uses there and among them is to act sincerely, uprightly, justly, and faithfully in the work of their calling. This they call charity; and acts of divine worship they call signs of charity; and the other things, debts and offices of kindness; and they say that when any one does his particular duty sincerely, uprightly, justly, and faithfully, the community subsists and persists in well-being; and that this is to be in the Lord, because all that flows from the Lord is use, and it flows from the parts into the community, and from the community to the parts. The parts there are the angels, and the community is their society.

THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE.—Of the new heaven and new earth. Of whom it is formed? Hence it may be known of whom the new heaven is formed, and thereby what is its quality, viz.: that it is altogether unanimous. For he that lives a life of faith and charity loves another as himself, and by love conjoins him with himself, and this reciprocally and mutually; for love is conjunction in the spiritual world. Wherefore when all act in like manner, then from many, yea, from innumerable individuals, consociated according to the form of heaven, unanimity exists, and they become as one; for there is then nothing which separates and divides, but everything conjoins and unites.

The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches; that doctrine conjoined all churches, and therefore

formed one church out of many. For they acknowledged all those to be members of the church who lived in the good of charity, and called them brothers howsoever they might differ in truths, which at this day are called matters of faith. In these they instructed each other, which was amongst their works of charity.

These subjects are further illustrated with great clearness under the heads of Good and Truth; Will and Understanding; Internal and External Man; Love in General; Loves of Self and the World; Love towards the neighbor. The neighbor is not only man singly, but also men collectively, as a less or greater society, our country, the church, the Lord's kingdom, and, above all, the Lord himself; these are the neighbor to whom good is to be done from love. They who have the love of self and of the world for an end cannot in any wise be in charity; they do not even know what charity is, and cannot at all comprehend that to will and do good to the neighbor without reward as an end is heaven in man.

Of Faith; Piety; Conscience; Freedom; Merit; Repentance and the Remission of sins. He who would be saved must confess his sins and do the work of repentance. Regeneration; Temptation; Baptism; Holy Supper; Resurrection; Heaven and Hell; The Church; Sacred Scripture; Providence; The Lord; Ecclesiastical and Civil Government. These subjects are opened with great clearness, showing that the only way to reach the Lord's kingdom is through learning to follow the Lord in the regeneration.

THE SMALLER WORKS.—Among Swedenborg's Theological works were several small volumes or pamphlets. Among these was *The White Horse*, mentioned in the Revelation; *The Earths in Our Solar System*, and in the *Starry Heavens*, &c.; *The Last Judgment and the Destruction of Babylon*, &c.; *The Athanasian Creed*, which seems an expansion of the *Apocalypse Explained*; *A Summary Exposition of the Internal Sense of the Prophets and Psalms*, &c.; *The Divine Love*, the object of which is to show that the Lord alone is love itself, because life itself, and that men and angels are only recipients of life, and should be forms of use in one complex; *Divine Wisdom* is then presented, and the analogy drawn between man's first formation and his regeneration, &c.; *A Brief Exposition of the Doctrines of the New Church*; to show the discordance between the then existing church and the new. On this he says: "That which is rational has light within itself, even in theological matters." *Intercourse between the Soul and the Body*. It is supposed that this work was written as an answer to a letter from Emanuel Kant. Nine Queries concerning the Trinity; The Canons of the New Church; Coronis to True Christian Religion; The Consummation of the Age, &c. This is No. 150, and in the year 1771, the last of his published and unpublished works. Death seems to have overtaken him after he had finished the plan.

THE PRINCIPLES.—Part 1. First Principles of Natural Things; a philosophical explanation of the elementary world. Part 2. The Mineral Kingdom in respect to Iron, &c. Part 3. The Mineral Kingdom in respect to Copper and Brass, &c.

OUTLINES OF THE INFINITE, and Mechanism of the Soul and Body.

PRINCIPLES OF CHEMISTRY, with other treatises.

MISCELLANEOUS OBSERVATIONS on Minerals, Fire, &c.

POSTHUMOUS PHILOSOPHICAL TRACTS, on Soul, Blood, Spirit, Body, &c.

HIEROGLYPHIC KEY TO NATURAL AND SPIRITUAL MYSTERIES, &c.

[The above belong with the list of Philosophical Works.]

ON THE SPIRITUAL BODY.—Mr. Cook's fifty-eighth lecture is on this subject. Modern writers approach this subject with due caution. "The upper portions of every ocean," says Mr. Cook, "are permeated by the sunbeams; but, as we descend in the Atlantic or Pacific, we come to obscurity; and, in the lowest search of the sea, there is darkness, just so in the connection of the soul with the body." Exactly so, and why? "And God said, 'Let there be light'; and there was light. And God saw the light that it was good; and God divided the light from the darkness." This light is divided from darkness with every one who takes the necessary steps. "The natural mind of man consists of spiritual substances, and at the same time of natural substances. From its spiritual substances thought is produced, but not from natural

substances; the latter substances recede when a man dies, but not the spiritual substances, wherefore that same mind after death, when a man becomes a spirit or an angel, remains in a similar form to that in which he was in the world; the natural substances of that mind which recede by death constitute the cutaneous covering of the spiritual body in which spirits and angels are; by means of such covering, which is taken from the natural world, their spiritual bodies subsist, for the natural is the containing ultimate." This subject is most fully opened in Swedenborg's various works.

GOD AS REVEALED IN NATURE.—"All and every particular in nature," says Swedenborg, "exists and subsists continually from what is divine; and that by means of or through the spiritual world. All nature is a representative theatre of the spiritual world. There is nothing in universal nature but what in some manner represents the Lord's kingdom in general, the natural kingdom deriving all its origin from the spiritual kingdom; what is without an origin prior to itself is nothing, not a single existence being unconnected with its cause, consequently with its end, for in such case it must instantly perish, and be annihilated. Nature, in itself, is altogether inert. It is completely dead. The appearance of nature as alive in men and animals is owing to the life which accompanies and actuates nature. Let every one then take heed how he confirms himself for nature; let him confirm himself for the Divine; there is no want of materials."

WAS SWEDENBORG IRRELIGIOUS?—Mr. Cook's allegations imply this. If so, he must be regarded as the most remarkable case of a bad man that ever lived; and for these reasons: he lived eighty-four years and two months, and no act of dishonesty, selfishness, crookedness, or impurity ever came to light, or was ever charged that was not refuted. He lived an active, industrious, useful life; became confessedly the most learned and thoroughly scientific man in his country as to his knowledge in the mineral, vegetable, and animal kingdoms, as well as in all the branches of mathematics and in engineering; he used his time and knowledge for the benefit of others, and not himself; he never asked for an office, and, although many were open to him, he did not desire them, but was content to serve his Maker, and the public, as a teacher through his writings. His mission was to make clear the WORD and WORDS of God,—the natural as revealed in nature, and the spiritual as revealed in the Word. The prophet says: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee: thou shalt be no priest to me." Swedenborg was true to this instruction, both on the natural and on the spiritual plane. He devoted sixty-three years to this work, and he has done as much in this direction as any man living, or not living. It was work also freely given in the service of his Master. He received nothing in return therefor which was not freely given back to the public.

The last twenty-seven years of his life was devoted to the production of his theological works. Strange as it may seem from Mr. Cook's standpoint, it is nevertheless true that there are untold thousands of the most intelligent and devotional people in Europe and America that read these works daily because of the devotional spirit which pervades them in opening the spirit and life of the Word in all its parts. There are no commentaries that go beyond them in this regard. Having been a reader and student in these works for half a century, the opportunity has been afforded for speaking confidently and understandingly on this subject.

"CONSCIENCE," says Mr. Cook, in one of his lectures, "is that which perceives and feels rightness and oughtness in moral motives,—that is, in choices and intentions."

"Motive has three meanings, allurements, appetite, intention. Caesar's 'allurement' was 'supreme power.' 'Here is a library,' he continues, 'and there is a whiskey den. I stand between them. I have disordered appetites; have inherited bad blood. I step freely into that place of temptation. I come out a beast.'"

We accept his premises, and his conclusions, as here stated. But when he makes his applications to Swedenborg, our answer is that he has no evidence as a basis therefor that is not artificial. The "Conscience that perceives rightness and oughtness in moral motives" existed in him in full vigor. Such is the testi-

mony of his associates and acquaintances, who had full means of knowing. No evidence has appeared to the contrary from those who had any of these advantages. His success and happiness in life had for its foundation love to God and good will to man. This was shown by a long life of devoted and unselfish service to God and man. His happiness consisted not in following evil but in overcoming evil with good.

SWEDENBORG'S MISSION was not to form a sect or a denomination, and he made no efforts in that direction. He was a theological missionary. He opened first "the system of created things, the creation, the world, the universe."

Pope says:—

"Nature and nature's laws lay hid in night;
God said 'Let Newton be': and all was light."

Swedenborg explored much in the same fields as Newton, and also carried his explorations into many other branches of knowledge which Newton had not attempted. And then, in the last twenty-seven years of his life, he opened the Divine Word, with its manifold relations to life.

"The Word," says Swedenborg, "is divine truth itself, for it was dictated by Jehovah himself. It contains divine wisdom and divine life. It is the crown of revelations. As truth passed through the heavens, even into the world, it became accommodated to the angels in heaven, and also to men in the world. There is infinity in every part of the Word. There is a spiritual sense, in which divine truth is in the light; and a natural sense, in which divine truth is in the shade. The spiritual sense is not that which shines forth from the sense of the Word when any one searches and explains the Word in order to confirm any tenet of the church; this sense may be called the literal and ecclesiastical sense of the Word; but if the spiritual sense does not appear in the sense of the letter, it is inwardly in it, as the soul in the body."

By the Word the Lord is present in the whole world, for by it heaven is conjoined to the human race.

"That charity is to will well, and that good works are to do well from willing well. Man is thus built up into a temple of the living God. If any man defile the temple of God, him shall God destroy. As a temple of God, man has for his end intention and purpose, salvation and eternal life. These are attained by reformation and regeneration. This new regeneration or creation is effected by the Lord alone by charity and faith, as the two means, with the co-operation of man. To believe that regeneration follows faith, without the co-operation of man, is a vanity of vanities. Regeneration is effected, comparatively, as a man is conceived, carried in the womb, born, and educated. The regeneration of man begins when man desires to shun evil and do good. Regeneration cannot be effected without truths by which faith is formed, and with which charity conjoins itself. In the Word it is described by a new heart, and a new spirit. The whole world is full of representations and types of regeneration."

SWEDENBORG AND CHARLES SUMNER.—The college and student life of these men were in many respects alike. Each had a fervent love of knowledge, and readily formed friends among the learned of their day. Mr. Sumner, though young, became the associate of Judge Story, Mr. Greenleaf, Dr. Channing, Mr. Allston, and others, distinguished for their intellectual and social position. When he went abroad, their letters opened to him the doors of the same classes abroad. His own accomplishments did the rest. The same was true of Swedenborg, both at home and abroad. The difference between them was that Swedenborg devoted himself more to science, philosophy, mathematics, engineering, mineralogy, physiology, anatomy, chemistry, astronomy, and magnetism, and lastly to theology. He was a thorough student in all these branches.

SCIENCE AND RELIGION.—Mr. Cook recently announced the welcome intelligence that the Andover Theological Seminary had founded a professorship on the relations of "Science and Religion." This is a most interesting fact, and none the less significant, because Swedenborg resigned his office in the Royal College of Mines, over one hundred and thirty years ago, and established a private professorship for the same object. He became a teacher through books instead of lectures. In his Divine Love and Wisdom, he says: "The uses of all created things ascend by degrees from ultimates to man, and through man to God the Creator, from whom they had their origin.

Ultimates are all and every thing of the mineral kingdom. Mediates are all and every thing of the vegetable kingdom; and primaries are all and every thing of the animal kingdom. There are three degrees of ascent in the natural world; and three degrees also in the spiritual world. Man alone is the recipient of the life of the three degrees, not only of the natural world, but also of the three degrees of the spiritual world. Hence, man may be elevated above nature, which is not the case with any other animal."

It shall be shown in a few words how man ascends from the ultimate degree to the first. He is born into the ultimate degree of the natural world; he is then elevated by sciences into the second degree; and as by means of sciences he perfects his understanding, he is elevated to the third degree, and becomes rational. The three degrees of ascent in the spiritual world are in him above the three natural degrees, nor do they appear before he puts off his earthly body: when he puts it off, the first spiritual degree is opened to him, afterwards the second, and lastly the third, but only in those who become the angels of the third heaven. These are they who see God. Every spiritual degree in man is opened according to the reception of divine love and divine wisdom from the Lord."

Thus, science and religion,—the natural and the spiritual,—and their relations, were very fully presented near the middle of the previous century. If the learned of the present century can extend their investigations beyond those previously made, as they probably will, it will be the duty of all lovers of knowledge to recognize and rejoice in the fact.

Mr. Cook says: "When serious men, looking into the future, place thousands of dollars at stake in the founding of a professorship like this new one, the pioneer work of the discussion of the relations of religion and science has passed beyond the stage at which it can be injured by irresponsible anonymous sneers."

Is not the coincidence a little remarkable that an author who resigned an office in the middle of the last century,—which, if he had retained, according to an ex-prime minister of Sweden, "his merits and talents would have entitled him to the highest dignity,"—to establish a professorship for the benefit of "Science and Religion," is selected, by this lectureship, to receive an assault of the kind here anticipated from others?

LEAD US NOT INTO TEMPTATION.—Temptation is a combat between good and evil, therefore each strives for the dominion, i.e., whether the spiritual man shall rule over the natural man, and thus whether good shall have the dominion over evil; consequently the contest is, whether the Lord shall have the dominion over man, or whether hell shall have the dominion. Whosoever has gained any degree of spiritual life undergoes temptations. Our Lord was "forty days tempted of the devil." When a temptation is finished, the soul is in a state of fluctuation between truth and falsehood, but afterwards truth shines with brightness, and brings with it serenity and gladness. In a state of temptation man is near to hell. All elevation in a state of temptation is effected by divine truth. In temptation man is in equilibrium between two opposing powers, one from the Lord in his inner man, and the other from hell in his outer man. There are several kinds of temptations, which in general are celestial, spiritual, and natural, and which ought not to be confounded. When a man is undergoing temptation, it appears as if the Lord were absent, but he is then more really present. All persons are tempted who have a conscience of wrong. In this way falses are shaken off. Temptations are permitted that man may be regenerated, which is done by the implantation of faith and charity; thus by the formation of a new will and a new understanding. All regenerating persons have temptations, as in the case of Fenelon, Madam Guyon, and others, who were among the most devoted workers in the Master's cause. Swedenborg had most severe temptations, which he wrote out, and which have been printed. In the Index to the Arcana are 10 large octavo pages, with 467 references to numbers where matters relating to this subject are explained under forty-seven different heads,—such as the flood; forty days in which Moses ate no bread and drank no water; forty years that the Israelites were in the wilderness; forty days the Lord was in the desert, &c.

In the last hundred years there have been and are uncounted thousands of intelligent and devotional persons who are in the effort to "follow the Lord in the regeneration," and who are readers of Swedenborg's

expositions of the Word, and feel that they have been greatly enlightened, encouraged, and strengthened in their attempts to travel the straight and narrow way. Has Swedenborg ever suggested any other way to heaven, and to eternal blessedness, than that which is attained by a life based upon loving and keeping the Divine Commandments? If so, intelligent persons who for fifty years, and over, have been his readers have never learned the fact. There are those who have read through his Heavenly Arcana in course—twelve octavo volumes—from ten to twenty times. Have not persons read the Word one hundred times, and still found something new every time? The Arcana is only an opening of the Divine Word. All intelligent and thoughtful persons know, from painful experience, that with a large portion of the community the Divine Word is but little more than a dead letter. It is covered in a cloud. The mission of Swedenborg was to remove this cloud. If his mission has been but a partial success, it may be well to ask why? The Lord came into the world to save man through the Word; and he was crucified. Why? He asked them to repent and be saved. They were unwilling to be saved on such conditions. "Evil" was their "good," and they desired nothing better, as they said "His blood be on us and on our children."

When Fenelon, Madam Guyon, and others attempted to feed the spiritually hungry, they were rancorously attacked by teachers less advanced. Fenelon "was banished from the Court;" and Guyon "was sent to the Bastille." This is a type of the world's history. "As the love of self and the world are the very contraries of love to God and the neighbor," the presence or absence of these qualities in either case determines its character. The want of unity in the different interpretations of Scripture are not owing, in our judgment, so much to the fact that principles are yet undiscovered as that old and conflicting interpretations are not yet retired. Such being the case, patient waiting is in order.

THE GREAT GIFT OF God to man is the DIVINE WORD, which contains divine wisdom and divine life. It is divinely inspired and holy in every expression; thence the Word conjoins man to the Lord, and opens heaven. The Word is so written that the simple understand it in simplicity, and the wise in wisdom. The church is from the Word, and is such with man as is his understanding of the Word. The Word is the covenant itself which the Lord has made with man, and man with the Lord, descended as the Word, that is, as the divine truth. The Word is the only medium by which man approaches to the Lord. In the Word alone is spirit and life. The Word would not be of any use without free agency in spiritual things. Unless there were a Word no one would know God, heaven, and hell, and life after death, and still less the Lord. This gift is continuous. It is the descent of the Lord's goods and truths into the minds of men, by which they are regenerated and transformed from natural and sensual loves to those which are spiritual and celestial. No one can be a judge of this change *except from experience*, and this must be judged by its fruits.

EVIL AND EVIL LOVES THE CAUSES OF DISEASE.—The origin of evil is from the abuse of the faculties which are proper to man, and which are called rationality and liberty.

The origins of diseases are intemperances, luxuries, pleasures merely corporeal, envyings, hatreds, revenges, lasciviousness, and the like, which destroy man's interiors, and when these are destroyed, the exteriors suffer, and draw him into death. The Word speaks of the various evils resulting from scortation with outspoken clearness. Swedenborg takes up the subject and opens its variety of evils, and specifically presents their injurious results. He shows that there are no other evils so destructive to physical, social, and spiritual life. What is a remedy? If church and State, including all fathers, mothers, teachers, and well-wishers to the race, will squarely face this evil, and prepare themselves to meet it with *intelligent faithfulness*, instead of a cowardly covering and shrinking from duty, the evil may be largely reduced. The cry of 'mad dog' neither cures or diminishes the evil. The precise nature of good and evil loves, and their effect upon health and life,—natural and moral,—must be learned and taught at the proper ages of life. To neglect this is a crime, which is sure to return with painful penalties, as well to those who directly suffer as to those who fail to act as a 'watchman,' and to give the required 'warning.'

THE SELF-HOOD OR PROPRIUM OF MAN.—"As heaven is from the Lord by mutual love, so hell is from the proprium of man by the love of self and the world; and as heaven from this love makes one man, so hell from this infernal proprium makes one devil." A. C., 694. Satan says in Paradise Lost:—

"Evil, be thou my good; by thee at least
Divided empire with Heaven's King I hold."

This inverted good is largely present in the world; and this proprium the Lord changes from infernal to celestial when man is willing to receive the change. Who is this Satan that says "Evil, be thou my good?" The answer is—it is *your and my selfhood*.

"Nothing ever deceives man," says Swedenborg, "but the proprium, or, *what is the same*, the love of self and of the world." When, however, the things of the proprium of a man are vivified by the Lord, they assume a beautiful and graceful form, with a variety according to the life to which the celestial principle can be adjoined. . . The human proprium is altogether evil and false, and so long as it continues active man is in a state of death, but when he undergoes temptations it becomes dispersed, or, in other words, loosened and attempered by truths and goods from the Lord, and thus is vivified, and appears as if it were not present."

The natural proprium of man consists in thinking of himself in all things,—the heavenly proprium, in thinking of the neighbor, the public, the church, the Lord's kingdom, and the Lord, in all things. They receive a heavenly proprium who, in freedom, prefer to will and think and act from the Lord; he who is in this proprium trusts to the Lord, and is blessed and happy to eternity. . . The proprium, vivified by the Lord, has a perception of all the good of love and truth of faith, thus all intelligence and wisdom conjoined with ineffable felicity. If a man *first compels himself to do good*, he receives from the Lord a heavenly proprium, and what he does from the proprium is done in freedom. "The love of self," says Swedenborg, "is the fountain of all evil loves; it is destructive of all human society, or heavenly order. They who are within the church above all others ought to be purified of these loves. They may reign in the lower spheres, but there is a 'great gulf fixed' which prevents their access to the higher ones."

Nearly all of the Word has been reproduced and explained in Swedenborg's theological works.

No author has ever before or since so fully analyzed and explained the quality of good and evil loves, and of the fruits that spring therefrom. The index to his Arcana contains fourteen pages, with six hundred and forty-nine references, which open this subject. "To lust after and covet," he says, "is from an evil love." The precept not to covet signifies that man is to be careful lest the evils which enter into his thought pass into the will, and go out thence. No one can read his works thoughtfully and understandingly without being impressed with the duty and the advantage of reading the Word constantly and of conforming the life to its precepts. The reason therefore why Swedenborgians place so high a value upon them is because they so fully open the teachings of the Word and enforce all its requirements.

ANTAGONISMS IN RELIGIOUS SECTS are usually the most sharp and least reasonable of any. Here is an illustration. The places of worship in Oxford, England, were closed to John Wesley, which drove him and his hearers to the open fields. Thus originated the religious camp meetings. In this way the Methodist denomination came into existence. It is said that the *annual increase* in this new denomination is now more than the whole number of that to which Wesley then belonged. Man proposes, and God disposes. If Swedenborg has failed in any case to rightly state any truth relating to the Lord's kingdom, or a life which leads thereto, it is due to both God and man that this should be shown with scientific exactness and clearness. Swedenborg's teachings were not given to build up sects and denominations any more than were those of the Lord and his apostles, but to elevate the individual, that a heavenly life might be founded therein. These teachings are permeating the advanced thought of the world, and are not likely to be seriously checked, unless it can be done through the agency of truth, and by rational demonstration based thereon.

Mr. Cook himself may ere long see that many of the ideas he has presented with the most acceptance have first come into the thought of the world through the works of Swedenborg. In this there is no fault.

All truth is from God. Our duty is to bear allegiance thereto,—by this we rise; without it we fall.

Old religious platforms have served a good purpose in the past; but when new light has shown them defective, they have served to turn members away to new associations rather than to build up the old ones. Mr. Cook has done a good work in his efforts to revise some of the old opinions, and to replace them by those that are more rational. It is this that has given him his strength; and that strength will be measured by the fidelity with which he masters the Lord's goods and truths, and unfolds and enforces them, for the benefit of society.

If Mr. Cook had brought the same allegations against men of prominence like Washington, Marshall, or Story, and, for the same reason, the reasons therefore would be just as well grounded as in the case of Swedenborg. He, like them, devoted his time and talents to preparation for intelligent and faithful service in promoting the public good. This was done for more than half a century with a degree of integrity, intelligence, and purity of life not excelled by either of those named. In the variety of his acquirements, he went beyond either in becoming a master in every branch of science, embracing the three kingdoms of nature. As a legislator, his experience covered a much longer period of service than that of either of them. In the discussion of questions relating to commerce, manufactures, trade, finance, currency, peace, war, alliances, temperance, banking, exchange, issue of coin possessing an intrinsic value, mining, manipulating of ores, &c., he occupied a position among the ablest men of his day in any country in Europe.

He was a great reader, a close student and observer, a great traveler, and always in the pursuit of knowledge a most methodical man in collecting, arranging, analyzing and indexing his accumulations, so that they could readily be brought under view, and applied to use. Above all, the moral was in advance of the natural, and always held supreme command. God the Creator was always all in all. This runs through his writings, and it is this that gives them their power. On this rock God's church is built, love to God and man. If this is not present in the heart, God's church is absent.

"The Providence," says Froude, "which watches over the affairs of men works out of their mistakes a healthier issue than would have been accomplished by their wisest forethought." Swedenborg lays open the principles which show how this is done.

THE CENTRE OF UNITY: WHAT IS IT? CHARITY OR AUTHORITY? By Rev. Augustus Clissold, M. A. Being an enquiry occasioned by the Letter of Pope Pius IX. to all Protestants. 169 pp., 8vo. Mr. Clissold is author of a number of works, and is one of the ablest of the numerous writers in harmony with Swedenborg's teachings. This work answers the question more thoroughly and completely than any one published. He opens thus:—

"Two centres of unity,—Jerusalem and Babylon. 'There are two cities on earth,' says St. Augustine, 'Babylon and Sion; one was built by the love of the world; the other by the love of God.' Let every one ask himself by which of these two loves he is animated, and he will know to which city he belongs."

The city of Sion signifies the Christian Church; the city of Babylon the Anti-Christian Church. The Church of Unity is that of love and wisdom united in operation, "*As thou, Father, art in me, and I in thee, that they may be one in us; one in our oneness.*" The peculiar characteristic of Babylon is that of exalting power into a first principle, and thence displaying itself in the suppression of liberty. Unity established upon the principle of authority is unity established upon the inversion of divine order, i. e., confusion. Unity established upon the principle of love is unity established upon the principles of divine order. The earliest account of unity is in Genesis, where it is said "the whole earth was of one lip, and their words were one." "The doctrine is one," says Swedenborg, "when all are principled in mutual love and charity. Mutual love is effective of unity, or oneness, even amongst varieties, uniting varieties into one; for let numbers be multiplied ever so much, even to thousands and ten thousands, if they are all principled in charity, or mutual love, they have all one end, viz.: the common good, the kingdom of the Lord, and the Lord himself."

THE CHURCH is thus defined by Swedenborg: "He that is not in spiritual good, i. e., the good of charity, and in the truths of faith, is not of the church, not

withstanding his being born within the church. For the whole heavenly kingdom of the Lord is in the good of love and faith, and unless the church be in like good it cannot be a church, because not conjoined with heaven, for the church is the Lord's kingdom in the earths. It is the church from this, that they live according to the Word, or according to doctrine derived from the Word, and that doctrine is the rule of life. They who are not such, are not of the church, but are out of it. It is to be further known that every one who lives in the good of charity and of faith is a church and kingdom of the Lord, and hence also is called the temple and likewise the house of God. The church in general is constituted of those who are churches in particular, howsoever remote they are from each other as to place of abode." A. C., 6637.

"It seems quite unnecessary," says Mr. Clissold, "to suppose that, in order to the unity of the church upon earth, there should be only a single organized body; for the unity of the church is not a simple but a compound unity, and therefore it is not necessary, in order to the re-union of Christendom, that the Roman church should swallow up the Greek and Anglican, or the Greek, Roman and Anglican. Why may not all three be a trinity in unity; and why may not the unity thus be compound? The church, while it is outwardly various in doctrine, is thus one, because it is nevertheless one in doctrine; and why is it thus one in doctrine? Because there is only one essential doctrine, and that essential doctrine is this: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.'"

It is by obedience to this one essential doctrine that the church is one, and as such fulfills the prayer of our Lord, that they all may be one, "*As thou, Father, art in me, and I in thee, that they may be one in us.*" Thousands there are upon earth who may not understand how the Father is in the Son, and the Son in the Father; but the love of the Lord and of our neighbor is latent in the truth of this doctrine, and is, in the church, the expression of it in the life; so that whosoever that love exists, there that doctrine is latent in the will and thence in the life, though not in the understanding; just as the doctrine may be received into the understanding, but excluded from the will or the life.

"We will here only observe that all the laws of the Divine Providence have for their end the reformation and thereby the salvation of man, consequently the inversion of his state, which by birth is infernal to its opposite, which is celestial; and this can only be effected progressively, as a man receding from evil and its delight enters into good and its delight." D. P., No. 279.

"That a man is to be withdrawn from evil, in order that he may be reformed; for he that is in evil in the world is in evil after he goes out of it. That evils cannot be removed except they appear. It is not meant that a man is to do evils that they may appear, but that he is to examine himself,—his actions, thoughts, and what he would do if not afraid of the laws and of infamy. In order that a man may explore himself, understanding is given him, and this separate from the will, that he may know, understand, and acknowledge what is good and what evil, and may also see the quality of his will, or what he loves and what he covets."

The author thus goes on with a most rigorous examination of these evil loves, and how they must be overcome.

"That thus the permission of evil is for a certain end, which is salvation. It is well known that a man is in full liberty to think and will, but not in full liberty to speak and act what he thinks and wills. He may think as an atheist, deny God, and blaspheme the holy things of the Word and the church. . . is also at liberty to think of evil, as frauds, lasciviousness, vindictiveness, and other insauities, which at times he also does. Who cannot believe that unless a man had full liberty, he not only could not be saved but would even totally perish? Hear now the cause of this. Every man from his birth is in evils of many kinds. These evils are in his will, and the things which are in the will are loved; for that which a man wills from his interior he loves, and that which he loves he wills; the love of the will flows into the understanding, there causing its delight to be felt. Hence it comes into the thoughts, and also into the intentions. If therefore, a man were not permitted to think according to the love of his will, which is hereditary, inherent in him, that love would continue shut up, and would never appear to him; and that love of evil

which does not appear is like an enemy lying in wait, or like corrupted matter in an ulcer, poison in the blood, and rottenness in the breast, which, if kept inclosed, will produce death. But when a man is permitted to think upon the evils of his life's love, so far as to intend them, they are cured by spiritual means, as diseases are by natural means. . . . *It is the will itself which is to be healed.* . . . The reason why a man is permitted to think evils, even so far as to intend them, is that they be removed by considerations of a civil, moral, and spiritual nature; as is the case when he thinks that they are contrary to justice and equity, to honesty and decency, and to goodness and truth, therefore contrary to the tranquility, pleasure, and happiness of life. By these three considerations the Lord heals the love of a man's will; and at first indeed by fear, afterwards by love." D. P., 283.

Here it will be perceived evil is permitted, not justified. There is not a human being on earth that is not receiving the benefits of this law.

DR. GARTH WILKINSON, the translator of several of Swedenborg's works, says: "Here was an author, flourishing in the last century, whose principal works were written from 1721 to 1772, and who, enjoying at first a good reputation as a scientific and practical man, saw that reputation gradually expire as his own mind unfolded in his works, until at length he was only known as a visionary, and the fact of his early career was scarcely remembered by his few surviving contemporaries. There was every reason why his works died to that age. He had a firm faith, from the first in the goodness of God, in the powers of the mind, in the wisdom and easiness of creation, and in the immovable firmness of revelation; later on a belief too in spiritual existence, in a sense intelligible to all mankind. In his case, there was a breaking of shell after shell,—a rolling away of delusion after delusion, until the truth was seen to be itself real,—to be the true creation, the world above and before the world, of which mortal creatures are made. How could so absurd a personage—a man whose spirit and its relations were a body and a force—be seen at all in the last century, when the public wave ran in spring-tides towards materialism, frivolity, and all conventionalities? The savage might as easily value a telescope or a theodolite as Europe estimate a Swedenborg at such an era. Accordingly, in proportion as he transcended brute matter and dead facts, he vanished from its sight, and was only mentioned with ridicule as a ghost-seer,—the next thing to a ghost. But how stands the matter now? The majority, it is true, know nothing of Swedenborg; and it is for them we write. But the vast majority of those who *do* know—and the number is considerable in all parts of the civilized world—regard him with respect and affectionate admiration; many hailing him as the herald of a new church upon earth; many as a direct of the same provident deity who has sent, as indirect messengers, the other secular leaders of the race,—the great poets, the great philosophers, the guiding intellects of the sciences; many also still looking towards his works in order to gain instruction from them, and to settle for themselves the author's place among the benefactors of his kind. We ourselves are in all these classes, allowing them to modify each other; and perhaps, on that account, are suitable to address those who know less of the subject, for we have no position to maintain but the facts of the case.

"Now whence this change in public opinion? It has been the most silent of revolutions, a matter almost of signs and whispers. Swedenborg's admirers have simply kept his books before the public, and given them their good word when opportunity offered. The rest has been done over the heads of men, by the course of events, by the advance of the sciences, by our new liberties of thought, by whatever makes man from ignorant, enlightened, and from sensual, refined, and spiritualized. In short, it is the world's progress under Providence which has brought it to Swedenborg's door. For where a new truth had been discovered that truth has said a courteous word for Swedenborg; where a new science has sprung up, and entered upon its conquests, that science has pointed with silent-speaking finger to something friendly to, and suggestive of, itself in Swedenborg; where a new spirit has entered the world, that spirit has flown to its mate in Swedenborg; where the age has felt its own darkness, and confessed it, the students of Swedenborg have been convinced that there was in him much of the light which all hearts were seeking, and so forth. The fact then is, that an unbelieving century could see

nothing in Swedenborg; that its successor, more trusting and truthful, sees more and more; and strong indications exist that in another five and twenty years the field occupied by this author must be visited by the leaders of opinion *en masse*, and whether they will or not; because it is not rationalism that will take them there, but the expansion and culmination of the truth, and the organic course of events."—Biography of Swedenborg.

AS TO SWEDENBORG PERSONALLY, he would, probably, be the last to claim that his unregenerated selfhood was anything in itself but vile and detestable, and that all of his success in natural and spiritual things was owing to God's mercy and support in elevating him above his own natural man, and in giving him those goods and truths in which he derived such great satisfaction, and which he pursued with a degree of zeal and energy which has seldom if ever been excelled. His gifts were doubtless given him that he might give them to the world, in entire unselfishness. They were given, and received, as a trust for the sole benefit of his race; and he devoted himself to that trust with a degree of energy and intelligence such as the world has seldom seen.

Those who have been benefited by these unselfish labors, by seeing the way in which they may in some degree travel the same paths of knowledge, bear witness to his faithfulness in opening those paths which lead to higher states, which come only through a knowledge of the straight and narrow way when united with the desire to walk therein.

Swedenborg was a lover of children. This was shown by his daily visiting their playgrounds, with little presents through which he entered the door of their minds to their thoughts and affections. In this way was he aided, as all are, to unite in himself the simplicity of childhood with the wisdom of age.

CHURCH EXPULSION.—Over half a century since, three young men from Orthodox families were apprentices in the office of one of the two daily newspapers then published in Boston. Two of them joined the Hanover Church, and one the Park Street Church. The two pastors were father and son, and among the most able and efficient clergymen in the city. These three young men became interested readers of the writings of Swedenborg. Their pastors, and others, labored zealously to convince them they were wrong. Their objections did not seem well founded, and were not therefore effective. They were therefore expelled, and their names read to the congregation as expelled members. The pastor of Park Street Church communicated the action of his church, and the substance was this, viz., "Chargeable . . . with adopting dangerous errors"—"therefore, voted that—be, and hereby is, in the name and by the authority of the Lord Jesus Christ, excommunicated from the church." As the authority here claimed was never made manifest, it produced no visible effect; unless it was to call attention to the subject, and to interest and fix the attention of many new readers. Two of this number have passed to the other world, having done honor to both their old and their new relations. The third, and only one living of the three, now bears witness to the integrity, intelligence, and purity in the life and character of Emanuel Swedenborg. Having been a reader and student of these writings for fifty years; and having reached the period when a visit to the other world cannot be long postponed; and having also experienced some of the many comforts and advantages which flow from a life according to the Lord's goods and truths therein unfolded, it would seem wanting in true manhood not to raise a protest against the whole structure upon which these allegations against Swedenborg rest. That structure rests upon the testimony of a witness who was thwarted in an attempted wrong; and who, after being frustrated, went back upon his previous testimony.

REV. AUGUSTUS CLISSOLD is the author of several most valuable works on expositions of the Word. They are among the most able and instructive of any that have been published. He is thoroughly read in the history of theology, past and present, and fully competent to throw light upon its teachings. In a work upon The Literal and Spiritual Senses of Scripture, he shows the principles, nature, and results of modern criticism, the object of which is to inaugurate a new age for the church by demolishing large portions of the Sacred Scripture.

Mr. Clissold takes up the criticisms of Dr. Colemore and others, one by one, and lets Swedenborg answer them with citations from the Arcana and other works.

Dr. Colenso says: "So far from being in every line and letter infallibly true, the Bible with all its divine lessons is yet a human book, a collection of ancient writings by fallible men, and full of human errors, mistakes, contradictions, and inconsistencies." "a more hopeless, carnal and eventually skeptical position it is impossible to conceive" "than to identify this as God's Revelation," &c., &c.

Thus these disparaging criticisms go on page after page; which are met and answered by citations from the Arcana, some fifty in number, and other works of Swedenborg, in a book of one hundred pages. Mr. Clissold calls it "a battle between the Word of God and the Critics," and says, "I propose to show you how the Arcana would introduce a New Era by destroying the destroyer, and effecting a work of restoration." "As the conflict now is between the literal sense alone... and the existence of a spiritual sense, I propose to point out the relation of the literal and spiritual senses to each other." He starts with the proposition of Swedenborg, that "It is owing to the spiritual sense that the Word is divinely inspired and holy in every syllable;" and "that the style of the Word is of such a nature as to contain what is holy in every verse, in every word, and in some cases in every letter." T. C. R., 200.

This, criticism rejects, but truth remains. Love to God is love from God. It comes through the medium of the incarnation. Now, the love of truth in a sincere mind will always seek out a truth higher than itself; and as loving that truth will seek to be one with it, and being one with it thus to become elevated. In this way the kingdom of heaven is opened to the church on earth. It is the connection of the humanity with the divinity.

"As, at the time of the French Revolution," says Mr. Clissold, "theologians had to contend for the very existence of a God, so in the present age have they to contend for the very existence of a Word of God; and unless the church acknowledge the internal life of that Word, into the hands of the critics that Word must fall, and be taken away from the church altogether: nothing can save it." What is the interpretation? It is the re-opening of these Ancient Wells. This was the interpretation of Origen, Augustine, Jerome, Ambrose, and others, viz.: "filled with earth," "earthly and carnal meanings," "close up the spiritual senses of Scripture," &c.

Isaac is a type of Christ who re-opens the old wells, or those spiritual truths, which are known among the ancients. Origen says: "If I were to seek in the sayings of the ancients a spiritual sense, . . . the advocates of the letter only will be exciting calumnies against me." Matthew Hale says also: "In digging his wells he met with much opposition. Those that open the fountains of truth must expect contradiction." "If we who profess Christianity," says Dr. Wordsworth, "do not recognize the life-giving virtue of the spirit in the Old Testament, we cannot expect to retain the letter of the Old Testament,—we shall soon lose our belief in its unity, integrity, veracity, and inspiration." Whence does this unbelief arise but from separating the letter from the spirit? We read in the Arcana that "The Lord is in the Word, and therefore the Word is divine in every tittle: this also is confessed and acknowledged by all who derive doctrinals from the Word. Nevertheless, they deny it in their heart who acknowledge no other holy principle in the Word than what appears in the letter; for such can perceive nothing holy in the historical parts, nor in the prophetic, except only a slight external sanctity, in consequence of its being called holy; when yet there must needs be in it an interior holy principle, if it be divine as to every point and tittle." A. C., 3454.

Or still more strongly: "The Word is most holy: its literal sense is holy from its internal sense; but separated from it, the literal sense is not holy; for the literal sense separated from the internal is as the external of a man separated from his internal, which is an image of no life, and is as the rind of a tree, or flower, or fruit, or seed, without its interior principles; and as a foundation without a house." A. C., 10,276.

Mr. Clissold is the author of A Review of the Principles of Apocalyptic Interpretation, in two volumes; Spiritual Exposition of the Apocalypse, containing a comparison of Swedenborg's Interpretation with those of ancient and modern authors, four volumes; On the Causes of existing Skepticism and Infidelity; The Practical Nature of Swedenborg's Theological Writings; Illustrations of the End of the Church; Inspiration and Interpretation; Catholic Teaching;

Re-Union of Christendom; The Centre of Unity; what is it? Charity or Authority? Few if any modern writers have done more to bring out and make clear the spiritual sense or the inner life of the Word, and make it plain to all. In this work he says to the Printing Society: "We are called by Divine Providence, as with an audible voice, to a sacred and solemn duty; to present a bold front to all these assaults upon the Word of God; and amid the confusions of thought, the falterings of faith, the failing of hearts through fear of that which is coming upon the earth to point to the opening of heaven in the internal sense of the Word, and to the coming of the Lord in the clouds of the letter. Could I suppose so great a calamity that, from whatever cause, the clergy should be deterred from the study of the internal sense of the Holy Word, my firm conviction is that the church in this country would be dissolved; that no power in heaven or upon earth could save it; for we hold that the written Word is the foundation of the church, and that whatever shakes our faith in the written Word, shakes the foundations of our faith in Christianity. If, on the other hand, the clergy seriously and systematically study the internal sense of the Word of God, we know that it is impossible but that the interpretations of Swedenborg must be received and the uses performed by this society recognized. *Tin Sylva Sylvarum* of Lauretus is standing evidence of this fact, to say nothing of the thousands of examples given in the *Spiritual Exposition of the Apocalypse*; so that there is no amount of opposition which may not be turned back against the opponents. To those who know the real facts of the case, this is a certainty. . . . What would have become of the sciences, if scientific men had contented themselves merely with holding their predecessors up to contumely? No; they set themselves seriously to ascertain facts, to eliminate laws; and they have been rewarded for their trouble, in being enabled to give a true interpretation of nature; and if the clergy would do the same in the case of the Word of God, they too would arrive at its true spiritual interpretation."

"Were the principles Swedenborg advocates upon the subject of Conjugal Love alone," says Mr. Clissold, "carried into effect, they would produce an entire revolution in the conduct, motives, and moral sentiments of society."

Mr. Cook and his friends little realize the aid they can gain by exploring these subjects with the intelligence and fidelity that Mr. Clissold has done.

"ADVANCE, FUTURE GENERATIONS!" says Mr. Cook, "to better conditions than heathendom gave you, and to better than the old world allowed you." Excellent! Let him apply the same to old theology,—the "better conditions" are just as imperative. The divine precepts reduced to life, and not undivine theories or dogmas in the memory, are what save. Whoever incorporates into his life and puts in practice the Golden Rule, has within himself the evidence of its truth.

"That which is rational," says Swedenborg, "has light within itself, even in theological matters: therefore, the truth will gradually be seen and acknowledged."

"If any man will do his will, he shall know of the doctrine whether it be of God." Strictly speaking, here is the only test. The teachings of Calvin, Luther, Melancthon, Swedenborg, and others, must all be tried by this test, and stand or fall in the degree that they can bear this scrutiny. Belief is a very indefinite term. According to Webster, it "admits of all degrees from slightest suspicion to fullest assurance." No one can be a true believer in God who has not learned to love, and to keep, his commandments. With this comes knowledge, spiritual, mental, and experimental. Before that it is mere assent. It comes in its fullness only through trials and temptations. Self examination, therefore, is always in order.

THE CHURCH is from the Word. The three essentials are God, Charity, and Faith. The communion, which is called the church, consists of all those who have the church in them; and the church with man enters when he is being regenerated. A man who is in faith in the Lord and in charity to his neighbor is a church in particular. Repentance is the first thing of the church. The church which is in divine truth from the Lord prevails over the hells. A new church cannot be instituted unless there be first a subjugation of the hells, &c. It is provided by the Lord that there should always be a church on earth where the

Word is read, and by it the Lord may be made known. The church with its truths and goods can never be given among others than those who live with one wife in love truly conjugal. The degrees by which the church advances are four: 1. The truth of faith; 2. Its exercise; 3. Charity therein derived; 4. Celestial love. All who are in goods and truths are in fraternity, because all good and truth originates from the Lord as a common father; still there are differences of degree, and these are signified in the Word by various terms of relationship. 3739, 4121.

In order to man's regeneration, divine truth must be received in good from the Lord, and this can only be done by degrees in the same order that heaven and earth were created, and in which they are sustained. 9336. The interior degrees are opened by divine truths as vessels recipient of the good of love from the Lord, and in proportion as they are opened man approaches nearer to the divine. 10,099. How impossible it is for anything to exist unless good and truth consociate to produce it. 5194.

Through these instructions the Word is seen and felt to be full of inward life; the source to go and prepare a city for habitation; sow fields and plant vineyards, which may yield fruits of increase; setteth the poor on high from affliction, and maketh him families like a flock. These extracts are introduced to show that the foundations of the church are always based upon the divine Word. The church, therefore, has nothing to fear from Swedenborg. All he asks of man or woman is to be true to themselves, shun evils as sins, keep the Commandments, and the Lord will do the rest. He deserves well of humanity for the reason that he served, during a long life, his Creator, and his brethren intelligently, faithfully, honestly, and justly.

THE DOOR.—"Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This established an order of disciples, of which there are many. "Disciples of the Lord are they who are principled in the truths of faith and the good of charity." "Peter, James, and John when named in the gospel denote faith, charity, and the good of charity. John lay on the Lord's breast because he denotes the good of charity." Their characteristics differed much, and were therefore types of various qualities of truth and good in man. These differences have continued to the present time. John Bunyan was an illustration. He was born in 1628. "Seduced by evil example, he plunged into every species of vice, and acquired the character of a notorious and hardened profligate." He had thus lived under the law of permission, the end of which is salvation. "Overhearing the conversation of four pious women on the blessedness of a religious life, and the hopeless misery of the wicked, his conscience was struck." He was changed; was baptized in 1653, and soon began speaking as an itinerant preacher. As this violated the law, "he was condemned to perpetual banishment." He was confined in jail twelve and one-half years. In that place he supported himself and family by tagging laces. During his leisure hours he produced the *Pilgrim's Progress*, a work that has been more extensively circulated, and has done more good in the world than any other book except the Bible. Being at last released under the kind intercession of the Bishop of London, he was chosen pastor of the Baptist church in Bedford. After this, crowded audiences attended him.

Swedenborg was one of the disciples of another kind. His mission was to open and explain the works and Word of God as revealed in nature, in science, and in revelation. To do this he addresses himself always "to the reason of the understanding." When man "opens the door," as above stated, and conforms to the conditions therein stated, *he is changed*. Was not Bunyan changed? His perverted loves were taken away, and he received a new spirit, and was made a new man. This is the divine work that the Lord came into the world to do.

That work is the "still, small voice" in man which is always moving onward with all who desire it, and who co-operate with it.

In 1670 the *Spiritual Guide* was published by Molinos. The object was "to teach that the pious mind must possess quietude in order to its spiritual progress." It was named quietism. As this was in antagonism with external ceremonies, he was thrown into prison, where he remained eleven years, when he was released by death. This system was espoused by *Madam Guyon*, and the good and great Fenelon. This

practice of quiet reading is more or less followed by scattered readers of the Word, with Swedenborg's explanations, in nearly all parts of the world.

They learned that there is great comfort, joy, and peace in *learning, and putting in practice*, the Lord's teachings. In short, that one's inward joy is increased in the precise proportion that his selfishness, and other evils are overcome with good. This is the way to be "healed," and to be "made whole." The wonder is that church and State are so slow to recognize and to enforce this order of facts.

The early readers of Swedenborg's works in Sweden and in England were, in the main, persons of rare intelligence and excellence of character. They occupied good positions in society, because they possessed the qualities that deserved it. They had learned to weigh and to estimate evidence on both natural and spiritual subjects, which saved them from being misled. They believed in the Word of God, and in a life grounded thereon, from which they derived their security and strength. The later readers may not be up, on the average, to the same standard; but it is believed they are not far behind the bodies who have furnished their assailants.

One effect of an interest in Swedenborg's works is to increase an interest in the Bible; to exalt our idea of it as a divine work, and therefore to read it over and over again, until finally we go to it as to the fountain of instruction and comfort in every trial, and as containing principles applicable to every question and every case that can arise on earth. If any one has doubts on this point, he can solve them by responding to its invitations. Were this done generally, we should see great changes in the condition of society. Having witnessed its consoling and sustaining power in prolonged sickness and trial, I can bear this witness without a shadow of hesitation.

THE BIBLE is largely, if not mainly, a sealed book to the church, because it recognizes no general principles of interpretation which can open its hidden treasures. Take for instance the five books of Moses. There are thousands of facts, incidents, statutes, laws, &c. therein stated which are still in obscurity. Swedenborg says there is not a jot or tittle of them that is not full of instruction. If a divine production, could it be otherwise? These things can be seen and known only in the different degrees of regeneration; but when thus seen, are seen in light, but not before. They are among the gifts that are "spiritually discerned." Here are two illustrations. "They who are in illustration when they read the Word, see it from within; for their internal is open, and the internal, when open, is in the light of heaven. This light flows in and enlightens, although man is ignorant of it." A. C., 10,551. "Thou shalt not plough with an ox and an ass together. Thou shalt not sow thy vineyard and thy field mixedly."

"By these words is signified that he who is in a state of truth, that is, in the first state, cannot be in a state of good, that is, in the other state, thus neither *vice versa*; the reason is, because one state is the inverse of the other; for in the first state man looks out of the world into heaven, but in the other state he looks out of heaven into the world; for in the first state truths enter out of the world through the intellectual into the will, and there become goods, because of the love; but in the other state the goods so made go forth out of heaven through the will into the intellectual, and there appear in the form of faith; this faith is what is saving, because it is from the good of love, that is, by the good of love from the Lord; for it is the faith of charity in form." A. C., 9274.

"AND I, JOHN, SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN FROM GOD OUT OF HEAVEN" signifies a new church to be established by the Lord at the end of the former church, which will be consociated with the new heaven in divine truths as to doctrine and to life." Ap. Rev., n. 879.

What was meant by this language? It means what it says,—a new church—not a new sect—was to be formed. "The reason why John here names himself, saying, 'I, John,' is because by him as an apostle is signified the good of love to the Lord, and thence the good of life; therefore he was loved more than the other apostles, and at supper lay on the bosom of the Lord, and, in like manner, this church which is now treated of."

What constitutes the church? "The church," says Swedenborg, "does not really exist with man before its truths are implanted in his life, and thus formed into the good of charity." In order that such good of life may be good constituent of the church, there

must be doctrinals derived from the Word and implanted in that good. This may be illustrated by the case of a person who by nature inclines to adulteries, to theft, and to murder; but when he learns from the Commandments of the Decalogue that such evils are of hell, and in consequence thereof abstains from them, in this state he is effected with the Commandments because he is afraid of hell, and learns from the Commandments and, in like manner, from many other parts of the Word how he ought to direct his life. In this case, when he does good, he does it from the Commandments; but when he is in good, he begins then to be averse to the evils of adultery, theft, and murder, to which he was before inclined; and when he is in this latter state, he no longer does good from the Commandments, but from a principle of good which then influences him. Such a person, in the former state, learns good from truth; in the latter state, he teaches truth from good. A. C., 3310.

THE DOOR.—Jesus said, John, 10, 9, "I am the door: by me if any man enter in, he shall be saved; and shall go in and out, and find pasture."

"To find pasture is to be taught, illustrated, and nourished in divine truths," says Swedenborg; "for all who do not enter in through the door, that is, through the Lord, are called thieves and robbers; but they who enter in through the door, that is, through the Lord, are called shepherds of the sheep. Do thou, therefore, my friend, approach the Lord, and shun evils as sins, and reject the doctrine of faith alone, and then your understanding will be opened, and you will see wonderful things, and be affected by them." A. R., 914.

"My reward is with me to give unto every one according as his work shall be. That charity and faith are not from man, but from the Lord, is well known; and since they are from the Lord, they are according to conjunction with him, and conjunction with him is effected by faith in him and by a life according to his Commandments; by faith in him is meant confidence that he will save, and this confidence is enjoyed by those who immediately approach him, and shun evils as sins; with others it does not exist. It was said 'My reward is with me' signifies that he himself is heaven and the felicity of eternal life, for reward is intrinsic beatitude, which is called peace, and consequently external joy also; these are solely from the Lord, and the things which are from the Lord not only are from him but also are himself, for the Lord cannot send forth anything from himself except it be himself, for he is omnipresent with every man according to conjunction, and conjunction is according to reception, and reception is according to love and wisdom, or if you will, according to charity and faith, and charity and faith are according to life, and life is according to the abhorrence of what is evil and false, and the abhorrence of what is evil and false is according to the knowledge of what is evil and false, and in such case according as man performs repentance, and at the same time looks up to the Lord. That reward not only is from the Lord, but also is the Lord, appears from those passages in the Word where it is said that they who were in conjunction with him, and he in them, as may be seen in John 14, 20-24. By 'right to the tree of life' is signified power or right from the Lord, because they are in the Lord, and the Lord in them." A. E., 949, 51.

"If any one shall add . . . or 'shall take away from this book,' to which all its contents refer,—viz.: that no other God is to be acknowledged but the Lord, and no other faith but faith in the Lord,—he who knows these, and yet adds anything with intent to destroy them, cannot be otherwise than in falses and evils, and perish by them."

"To take away their part, &c., signifies not to have their lot with those in the Lord's kingdom."

USES.—The Lord's kingdom is a kingdom of ends and uses. Angelic life consists in uses from the good of charity. In heaven, all who do uses from the affection of uses, derive from the communion in which they are that they are wiser and happier than others. To do uses there and among them, is to act sincerely, uprightly, justly and faithfully, in the work of their calling. This they call charity; and acts of divine worship they call signs of charity, and the other things, debts and offices of kindness; and they say that when any one does his particular duty sincerely, uprightly, justly, and faithfully, the community subsists and persists in well-being; and that this is to be in the Lord, because all that flows from the Lord is use, and it flows from the parts into the community, and

from the community to the parts. The parts there are the angels, and the community is their society. D. L. W., 431. In reference to use, it may be observed that they who are in love to the neighbor, which imparts a living delight to their pleasure, look for the fruition of no pleasure except in the performance of uses: for charity is a nothing unless it manifest itself in the works of charity, since it consists in exercise or use. He who loves his neighbor as himself never perceives the delight of charity except in its exercise, wherefore a life of charity is a life of uses. Such is the life of the universal heaven; for the Lord's kingdom, being a kingdom of mutual love, is a kingdom of uses; hence, every pleasure derived from charity receives its delight from use, and the more exalted the use so much the greater is the delight; and hence the angels receive happiness from the Lord according to the essence and quality of the use which they perform. So also it is with every pleasure, for the more distinguished its use, so much the greater its delight. Thus, for instance, conjugal love, which is the seminary of human society, and from which is formed the Lord's kingdom in the heavens, performs the most important of all uses, and is, therefore, attended with so great delight that, as was observed, it is heavenly happiness. It is similar with respect to other pleasures, with a difference, however, according to the excellence of their uses, which indeed are so numerous that it is scarcely possible to divide them into several genera and species, although all of them regard the Lord's kingdom or the Lord,—some more nearly and directly, others more remotely and obliquely. Hence it may appear that all pleasures are allowed to man, but for the sake of use only, and that by virtue of their use, with a difference according to its degree, they participate in and live from heavenly felicity. A. C., 997. The kingdom of the Lord is a kingdom of uses. T. C. R., 736. The love of use, and thence an application to uses, keeps the mind from becoming dissipated, and from wandering about, and imbibing all the cupidities of the senses. T. C. R., 744.

THE LORD'S SPIRITUAL AND NATURAL KINGDOM ONE.—Is it unreasonable to suppose that a man of the intelligence and character of Swedenborg could have spent sixty-three years of a busy life in opening the Lord's natural and spiritual kingdoms, with all his advantages of social, educational, and official position, and in association with the most advanced intellects in Europe to aid in all of his preliminary work,—and when his mind was thoroughly trained in the various branches connected with the mineral, vegetable, and animal kingdoms,—that he should be thereby prepared under Providence to open the next higher degree, namely, the spiritual? and also to show their relations with each other; and finally the harmonious relations of the kingdoms of nature with the Lord's spiritual kingdom, and then *all* with the revealed Word of God?

Is not the church suffering, nay, almost perishing, for lack of knowledge on the spiritual plane? All pious and devout minds are impressed with the idea that the Word is full of types and symbols of heavenly truths, if we but possessed a law of interpretation. There are untold thousands of such cases where spiritual light is lost to the world because of this "lack of knowledge," as the Prophet terms it. A case in point is the "leaves of the tree, which are for the healing of the nations." Up to this year, 1870, the church has no recognized interpretation of these divine instructions. But still they were opened by Swedenborg more than one hundred years since. He says: "There is a correspondence between all things in heaven and all things in man." "All things of the mind correspond to all things of the body." This results from the fact that the natural body exists from the spiritual body within. "Correspondences are representations of spiritual and celestial things in natural things." "The Lord spoke by correspondences, thus also spiritually,—when naturally may be evident from his parables, in every word of which there is a spiritual sense." "Since the Word is inwardly spiritual, it is therefore written by more correspondences, and what is written by correspondences is in the ultimate sense written in a style such as is found in the Prophets, the Evangelists, and the Apocalypse; which, although it seems commonplace, still conceals within it divine wisdom, and all angelic wisdom." T. C. R., 194. The Lord said: "It is given unto you to know the mysteries of the kingdom of heaven." "Who hath ears to hear, let him hear." To others, he "speaks to them in parables, because they, seeing, see not."

It seems proper to say that this whole subject is opened to every one who conforms to the requisite conditions. Reading Swedenborg simply does not comply with these conditions. He shows what these conditions are, which, if followed, will send each one to the great head of the church in the way prescribed in the Word itself.

With the fulfilment of these conditions comes the encouraging assurance to "Abram in a vision, saying: 'Fear not Abram: I am thy shield, and thy exceeding great reward.'" The centre of unity, and of holy living and dying, seems to centre in this. "Make me to go in the path of thy commandments." The average Christian professor seems to have but a limited idea of the fruits that go with the Lord's promises when the conditions are observed. As "the kingdom of heaven is within you," and as they that *do* have a right to the tree of life, it is *there*, where light, work, and results are to be looked for and made manifest.

A HUMAN INSTRUMENT NECESSARY, AND THEREFORE RAISED UP.—Swedenborg qualified to be such an instrument, and not unlikely to be chosen for the purpose. In section 5 of Noble's Appeal, he opens with these propositions. Swedenborg was asked how he, a philosopher, became a theologian, to which he answered: "In the same manner as, on being called by the Lord, fishermen became apostles," viz., "Follow me, and I will make you fishers of men," obviously meaning *instructors of men in the truths which relate to salvation*. His interrogator expressed his satisfaction at this answer by the remark that "The Lord alone knows of whom to make choice for communicating to mankind the truths to be discovered at his second advent, and whether the suitable instrument is to be found in the person of a mitred prelate, or one of his footmen." This certainly was the judgment both of piety and good sense. In the case before us, however, even human reason must concur in the fitness of the choice made by divine wisdom. All that is known of the illustrious Swedenborg points him out as a man in whom was centred everything that could qualify a human being for such an office.

In his external circumstances there is nothing that can be objected against the probability of his being made the subject of a selection which must fall on some one, except that he was not a priest, or a minister of religion by profession; but if this objection may with any appear to bear some shadow of reason, a little reflection must convince every one that it carries none of the reality. On what former occasion did the Divine Being first publish a new dispensation of his grace and truth by the instrumentality of any who had been ministers of the former? Though Moses was the son-in-law of a Gentile priest, and, from the necessity of the case, acted as a priest himself in the inauguration of Aaron into the holy office, he did not previously nor ever professionally belong to the order. In like manner, it was not from the priests of the Jewish church that the Lord selected his apostles. The Baptist, indeed, was the son of a priest, and entitled, by the Levitical constitutions to exercise the office himself; but when he arrived at the age fixed for that purpose, by law, instead of taking up the function by ministering in the temple, he began in the wilderness to proclaim the advent of the Messiah; and the circumstances of his origin, instead of depriving his character of parallelism with that of Swedenborg really, if a coincidence so unimportant be worth remarking, makes it more perfect, since Swedenborg, also was the son of a priest, the excellence of whose character is the subject of encomium with all who have had occasion to mention him,—of a modern Zacharias, who, with Elizabeth his wife, "walked in all the commandments and ordinances of the Lord blameless,"—the good Bishop Swedenborg.

But Swedenborg's intrinsic qualifications, moral and intellectual, for the discharge of such an office, were such as all must allow to be appropriate in the highest degrees. In him were united the utmost integrity, piety, and innocence of manners, with the most comprehensive understanding and most extensive attainments in knowledge. The former excellences, it will generally be admitted, were necessary to prepare him for his office at all; and without the latter it will easily be seen he could not have discharged it with effect. He stands not in the character of a new prophet, in the sense usually applied to that term, and as he has sometimes been denominated in derision; nor in that of a writer of additions to the Word of God, as he has also been maliciously represented. The Lord engages, at his second com-

ing, to appear "in the clouds of heaven,"—or in the outward covering of his Word, which is its literal sense,—"with power and great glory,"—with the full evidence and clear brilliancy of the genuine truth of his Word, to which the letter is the covering. This could not have been accomplished by sending a prophet again to speak in the enigmatical, and never without special illumination, clearly-understood language of prophecy; but only by raising up a teacher who, under the influence of divine guidance and illumination, should be able to see in the Scriptures, and to comprehend in his own mind, the sublime truths he was to teach, and to communicate them in a manner suited to their depth and importance. Hence the necessity that the human instrument made choice of on this occasion should be a man of learning. Something similar occurred at the first promulgation of Christianity: for the apostles were not all ignorant men. To diffuse the knowledge of the gospel among the Jews, persons possessing nothing beyond common Jewish attainments, but guided by the Spirit of God, were competent; but when "a chosen vessel" was required "to bear the Lord's name before the Gentiles, and kings, and to the children of Israel" scattered among the Gentiles,—to carry the gospel to the learned and polished nations of those times,—a man was miraculously called to the work, who, having been born and long resident at Tarsus, a polite Grecian city, was as much skilled in the learning of the Greeks as, by having been brought up at the feet of Gamaliel, he was versed in the doctrines of the Jews. Much more was it necessary that, in this age of the general diffusion of natural knowledge, the human instrument for first communicating the truths to be made known at the Lord's second coming should stand upon a par with the first of his contemporaries in scientific attainment; especially as, while all the general doctrines he was to unfold were to be far more clear, and more easily intelligible, than those commonly received at present as the doctrines of Christianity, some of the truths to be discovered were to be of the most profound kind, requiring for their full development the highest talent for abstruse investigation, and, for their perfect comprehension, the most exalted powers of the best cultivated mind.

In Swedenborg every requisite gift was centred. Well imbued, first under the tuition of his learned father, and then at the University of Upsal, with all the usual elements of a learned education, he for a time cultivated classical literature with diligence and success. He then applied himself to the most solid and certain of the natural sciences, and not only by domestic study and by correspondence with foreign *literati*, but by repeated travels in all the scientifically enlightened parts of Europe,—in Germany, Italy, France, Holland, and England,—he made himself thoroughly acquainted with all the knowledge of his time and was admitted, by general consent, to a station among the first philosophers of the age. As, in the midst of the distinctions with which he was honored by his competers in learning and by sovereign princes, he never forgot for a moment his original piety and modesty,—his scientific writings constantly breathing the humble and devotional spirit of a true Christian philosopher,—the acquisitions he made in natural science must be acknowledged to have formed an admirable preparation, and a most suitable basis, for the apprehension and explication of the spiritual truths which he was to be the instrument for unfolding. Between the book of nature, read by the eye of humble intelligence, and the Word of God every one intuitively perceives there must be an exact agreement; and spiritual views can never be so little likely to partake of delusion as when they take for their foundation a copious store of sound natural sciences. An extensive acquaintance with the knowledge of God in his works must be the best preparation for a superior perception of the knowledge of God in his Word; and by the former was Swedenborg eminently distinguished.

Admitting, then,—what, we have seen, none will deny,—that, at the era of the Lord's second coming, a Human Instrument, to communicate the truths to be made known, would be necessary, and assuming—what, also, it is hoped, has at least been shown to be probable,—that that long-expected era has at length arrived, sure I am that all the candid and reflecting will confess that no man more likely to be made that instrument could be found in Christendom than the man whose qualifications for the office I have here briefly described. *A priori*, there is all the probability which such a case admits that the pre-

sions of the eminent and honorable Emanuel Swedenborg to be received in this character are well founded.

But, to raise this probability into certainty, an examination of the views he has communicated in sustaining the character he claims would be necessary. To go into this with fullness would require an extensive survey of his writings, which would demand a work of much greater magnitude than this is intended to be. As noticed in the Introductory Section, I am here compelled to shape my course in the direction marked out by opponents, and am, consequently, confined to the particular explanation and defence of those points which, in the opinion of our adversaries, it is most difficult to maintain: if, then, I should succeed in showing reason to believe that the views and doctrines most objected to are nevertheless true, it surely will be difficult to doubt that the light by which the illustrious Swedenborg was enabled to discover them must have had a higher origin than his own mind. I am, indeed, satisfied, that a most convincing work might be written on the internal evidence which the writings of Swedenborg bear to their own truth; and this not only in the great and leading doctrines which they deliver, and which they so scripturally and rationally establish, but in innumerable more minute points, in which they speak to the heart, and experience, and best intelligence of man. There is no subject of which they treat that they do not lay open in a deeper ground than is done by any other author: in particular, they discover so profoundly and distinctly the inward operations, the interior workings, of the human heart and mind, and unveil man so fully to himself, that no person of reflection can attentively peruse them without feeling a monitor in his own breast continually responding to their truth. Will it not follow that a writer who can thus penetrate into the most secret things, and place them in a light which is at once seen to be the true one, must have been the subject of a superior illumination, and must, as he avows, have been admitted to a conscious perception of the things of that world in which the essences of things lie open?

SWEDENBORG'S LABORS.—Dr. Wilkinson says, "His labors during the sixty-three years of authorship were of a surprising magnitude: we may estimate that his volumes would make about sixty octavos of five hundred pages in English. About forty of these are already translated, and many of them have gone through numerous editions in England and America. When it is remembered that his works consist almost entirely of the deepest analysis, or treat upon the highest subjects, the quantity which issued from his pen becomes still more astonishing. There is indeed a vast amount of repetition in his books, for, as beseeched a teacher, he professed repetition, and was careless of artistic effect. But with all deductions his quantity does not greatly exceed his quality. He made use of no amanuensis for his books, but was self-helping as well as self-contained throughout. From the beginning of his theological mission, he framed indexes or rather digests of what he wrote, whereby he was enabled to refer from part to part of his extensive manuscripts. These indexes are models of compression and arrangement, and are themselves large and readable volumes.

"They show at a glance what a crowd of 'capital aphorisms' there is in his works, and how impossible it is to give an exhaustive statement of them in a short compass. In his latter years, the Bible in various languages was his whole library.

"The upper parts of Swedenborg's character rose from the groundwork of excellent citizenship and social qualities. Naturally inoffensive and conservative, he was at one with the general polity, and never dreamed of innovations that should interfere with the moral basis of the State. Even his theology was referable, in his view, to an existing authority in the Bible, and in harmony with the earliest creeds of the church, so far as they went. He lent himself freely to his family ties, but never allowed them to interrupt his justice. As a friend, he was staunch and equally independent. The sentiment of duty ruled him without appeal in his public as in his private affairs: he had no acquaintances but society and his country when their interests were involved. In disseminating his religious ideas, he was open and above board,—placed his books within reach of the Christian world, and there left them to Providence and the readers. By no trick did he ever seek to force attention, and intrigue had no part in his character.

"Notwithstanding his attachment to his first admirers, he kept his own space around him, and was not

impeded by any followers. Tender and amicable in his nature, he was always distant enough to have that large arm's-length that so peculiar a workman required. Ambition he must have had in some sense, but so transpierced and smitten with zeal for his fellows that we can only call it public love. The power of order and combination is a main feature in his capacious intellect: those who open him as a visionary are struck with the masculine connection which he everywhere displays. His sensual nature was evidently an obedient though a powerful vehicle to his mind. He was perfectly courageous in that kind that his mission needed; firm, but unobtrusive, in all courts and companies, and ever bending whither his conscience prescribed. Religion was the mild element that governed the rest, converting them past their own natures by its lively flames, and he walked with the constant sentiment of God between him and his fellows, giving and receiving dignity among God's children. His life indeed is not heroic in the old fashion, but take his own account of it, and he has traveled far and periled much: he has seen and been what would bleach the lips of heroes. Whether you receive his account or not, you must own that his structure was heroic, for how otherwise could he have outlived those tremendous 'fancies' of heaven and hell. But let that pass, and we still claim him as a hero in the new campaign of peace. The first epic of the study is the song that will celebrate him. There are many simple problems, but how few dare face them: it is more difficult to be courageous there than before batteries of cannon: it is more impossible to the most to lead the forlorn hopes of thought, discouraged since history began, to victory than to mount the scaling-ladder in the 'imminent, deadly breach.' To do the one requires only command of body, to perform the other needs courage over the brain itself, fighting against organism and stupidity older and more terrifying than armies. Select your problem and ask the world round who will besiege it until it ceases the truth, and you soon find that of all the soldiers there is none who does not straightway show fatigue and sob impossible, which are cowardice under its literary name. In these ages there has been no man who stood up so manfully to his problems as Swedenborg, who wielded his own brains so like a spirit, or knew so experimentally that labor rises over death. Therefore we name him Leader of the world's free thought and free press; the Captain of the heroes of the writing desk."—Biography, pages 243-7.

DR. WILKINSON ON SWEDENBORG.—"Swedenborg germinated, as nearly all children do, in theology; rose thence into poetry and literature, speedily alternating them with mathematics; out of these proceeded mechanical and physical studies having a reference to practice. His early manhood was devoted to active employment, and spent partly under the eye and command of the most severe of Swedish kings (Charles XII); even at this time a widely contemplative element glimmers from the treatises that he then produced. His ardent pursuit of geology, then a comparatively new science, was already converting itself into cosmogonical speculations. We are not indeed aware that any great brilliancy was displayed in his works up to this date, but rather great industry, fertile plans, a belief in the penetrability of problems usually given up by the learned, a gradual and experimental faculty, and an absence of precocity. In regard to general truths, he showed the evidence of a slowly-apprehending, persevering, and at last thoroughly comprehending, mind. If we may use the metaphor, the masonry of his intellect was large, slow, and abiding, but by no means showy; from the parts hitherto constructed we could hardly prophesy whether the superstructure would be a viaduct or a temple; a work of bare utility or a palace for sovereignty and state.

"On the moral side we infer strong but controllable passions, not interfering with the balance of his mind or the deepness of his leisure. His filial affection is brilliant, though we have no record of the extent of his obligations to his mother, whose death took place in 1720, to his father's 'great grief and loss.' His energy and fidelity in his business commend him to those above him, and he was probably more indebted to intrinsic qualities for his position than to his family connections, or to clever courtiership on his own part. His religious beliefs at this time nowhere appear; but, from indications in his books and letters, it is certain that his mind was not inactive upon the greatest of subjects, and that he was a plain believer in revelation, though not without his own conjectures

about its meaning and import. Such was Swedenborg in the spring and flower of his long manhood."—*Biography*, page 20, 1.

HIS REQUISITES FOR HIS WORK.—"He brought to that task requisites, both external and internal, of an extraordinary kind. He was a naturalized subject in all the kingdoms of human thought, and yet was born at the same time to another order and a better country. To the various classes of schoolmen he never appears to have attached himself, excepting for different purposes from theirs. He pursued mathematics for a distinctly extraneous end. As a student of physiology he belonged to no clique or school, and had no class-prejudices to encounter. In theology he was almost as free mentally as though not a single commentator had written or system been formed, but as though his hands were the first in which the Word of God was placed in its virgin purity. Add to this that he by no means disregarded the works of others, but was learned in all useful learning. He had a sound practical education, and was daily employed in the actual business of life for a series of years. He was thoroughly acquainted with mechanics, chemistry, mathematics, astronomy, and the other sciences as known in his time, and had elicited universal truths in the sphere of each. From the beginning he perceived that there was an order in nature. This enabled him to pursue his own studies with a view to order. He ascended from the theory of earthly substances to the theory of the atmospheres, and from both to the theory of cosmogony, and came gradually to man as the crowning object of nature. He brought the order of the macrocosm to illustrate the order of the microcosm. His dominant end, which he never lost sight of for a moment, was spiritual and moral, which preserved his mind alive in a long course of physical studies, and empowered him to see life and substance in the otherwise dead machinery of the creation. He was a man of uncommon humbleness, and never once looked back to gratify self-complacency, upon past achievements, but traveled onward and still onward, 'without fatigue and without repose,' to a home in the fruition of the infinite and eternal. Such was the competitor who now entered the arena of what had, until this time, been exclusively medical science—truly, a man of whom it is not too much to say that he possessed the kindest, broadest, highest, most theoretical, and most practical genius that it has yet pleased God to bestow on the weary ages of civilization."—*Introduction to Animal Kingdom*, page 46.

"A NEW RELIGION is almost necessarily followed by new communications established by mankind with various departments of knowledge and existence; and Swedenborg was the apostle of a new religion. His position of the divine humanity as the sole, and only possible, object of worship, and his identifying of Jesus Christ with that object, amounts to a fresh link between God and man, in other words, to a new religion. The quantity of truth, of way and intercourse, that is involved in that tenet can hardly be estimated. In the highest case it unites the senses with the soul, spirituality with history, divinity with humanity, the private heart and the humblest knowledge and confidence with universal love and the sovereign justice of the Lord. It compounds or realizes the highest truth, and brings it into the world. It is the central at-one-ment, and already puts sight upon faith, faith into sight, and abolishes miracle by constituting it afresh as the order of nature. This is the greatest contribution of Swedenborg's books to human weal,—the seizure of the fact, and the demonstration of the necessity, of the incarnation, because this makes God approachable through him who is the way, and approachable for all alike, children or men, learned or unlearned, sensual or subtle. This we term a new religion, because it leads us to a new God, and through a way new in its fullness, namely, all our human faculties together."—*Biography*, page 251.

PHILOSOPHY IS CONNECTED WITH THEOLOGY.—"It is futile to assert," says Dr. Wilkinson, "that philosophy is not connected with theology; since the contrary is demonstrated by Swedenborg as fairly as any law of matter is demonstrated by Newton. For he took facts representing integral nature and investigated them, and the order and mechanism of structure; and the pervading use or function was found to be such as in every case to furnish truths relating to the moral or social existence of man."

HEART AND LUNGS.—"It need not surprise the members of the New Church that no writer before or

since the time of Swedenborg should have seen the primary function of the lungs in the human body. For it is shown in those wonderful theological treatises with which they are familiar that the heart and lungs of the natural body correspond to the will and understanding of the spiritual man; and as the understanding or rational mind has hitherto brought out none of those truths which enable man spiritually to live, nor been an external cause co-operating with the Word as an internal cause in the work of regeneration, so it had in itself no ground from which to recognize the necessity of the above function in the human frame; but its lower chambers alone being opened took cognizance only of the lower and relatively passive offices of its bodily correspondent, the lungs. Unwittingly it yielded up the sceptre of the body to the heart, and here again obeyed the law of correspondence. But the truth is that the lungs mediate between the brain and the body precisely as the rational mind of man is intended to mediate between heaven and earth."—*Intro. to Animal Kingdom*.

TRUTH ROOTED IN THE MIND BY DOING IT.—"If truth is sown in the internal man, and is rooted in the external; wherefore, unless the truth, which is incarnated, take root in the external man, which is effected by doing it, it becomes like a tree planted not in the ground but upon it, which withers on exposure to the heat of the sun. He who has acted up to the truth takes this root with him after death; but not the man who has only known and acknowledged it. A. R. F.

ADVANCE IN KNOWLEDGE.—"It is a matter of some interest to thoughtful readers to notice the welcome that is given to newly-discovered facts in science and revelation as showing a healthy advance in this direction. New interpretations of nature and of the Word are constantly opening to willing minds; and it would be regarded as presumption at this day to set limits to this advance. The fact that Swedenborg opened such new facts to those who were prepared to receive them, and too from fifty to one hundred and fifty years in advance of others, is one of considerable significance; and the additional fact, also, that they are quietly accepted, and becoming the common property of the world, would seem to entitle both the brains and the truths he unfolded to a respectful consideration.

But here we must draw to a close. Having attended these lectures from the time they commenced in Tremont Temple, it seemed wrong to let them pass without a protest on the points specified.

Whatever the value, if any, there may be in this presentation will be due to the fact that it is a compilation mainly from Swedenborg's writings, and those of others whose general views harmonize with his; and because all are in harmony with the teachings of the divine Word, in which are the wells of our salvation. We draw from these wells when our belief is in his Word, and our life is in conformity thereto. It led to a re-reading of a large portion of his works, and to an increased conviction that all of the allegations made have nothing to rest upon but fallacious appearances and misapplied knowledge. Similar statements have been made before; but never have been followed by a comforting or encouraging success. The reason is obvious; it is always in order to revise and correct errors; but Webster defines it as "an iniquity and a fault" to give them currency.

ASSAULTS ON SWEDENBORG.—"It is now one hundred and eighty-nine years since Swedenborg came into the world, where he resided over eighty-four years. Few men have ever lived on earth who have more thoroughly consecrated every faculty and every portion of their lives, from youth to old age, to the service of God and man to opening and unfolding the Works and Word of the Creator. In all his intercourse with mankind, his spirit and bearing were exceptionally kind, genial, and unaggressive. Why, then, did he invite such continuous hostility? This question may, perhaps, find illustration in another case. When the Lord came into the world to save man, by showing him his inversions, and the way to change them, they did not agree with him. In order to put a stop to errors, in their view, they crucified him! Will such antagonists never learn that the only way to correct errors is to overcome them with truth and good?"

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